

THE

# MISSIONARY HERALD.

---

VOL. XLVIII.

MARCH, 1852.

No. 3.

---

American Board of Commissioners for Foreign Missions.

Nestorians.

LETTER FROM MR. STODDARD, JULY 21,  
1851.

MR. AND MRS. STODDARD, accompanied by Mr. Rhea, arrived at Oroomiah in June last, having sailed from Boston on the 4th of March, 1851. As soon as Mr. Stoddard was able to command the requisite leisure, he wrote a letter for the *Missionary House*, describing his reception by the Nestorians, and his impressions in regard to the state of the work which our brethren are endeavoring, with the divine blessing, to carry forward. That letter was lost. On ascertaining this fact, Mr. Stoddard promptly sent a copy of his first communication to the United States; and the readers of the *Herald*, after perusing the following extracts, will rejoice in the testimony which our young brother has now borne to the remarkable success of missionary efforts among the Nestorians.

*Reception by the Nestorians.*

After alluding very briefly to the journey from Trebizond to the plain of Oroomiah, Mr. Stoddard proceeds as follows :

At Gavalan, the village of Mar Yohannan, thirty miles from the city, we received a most cordial welcome from the father and brother of the Bishop and from all the people, whose glad faces and kind attentions showed their heartfelt joy. The same evening Dr. Wright, accompanied by several Nestorians, came hastening from the city to join our party, and spend the night with us.

The next morning, while crossing the plain of Oroomiah, we arrived at a village twelve miles from the city, where a company of our brethren and sisters, with their little ones and many of the Nestorians, met and greeted us with deep and tender emotions. A tent had been pitched, and a breakfast had been prepared; and we all sat down on the grass, under the grateful shade, to partake of the repast. Our hearts were full. During the three hours which we spent at this village, Nestorians of all classes, many of them our brethren in Christ, were continually making their appearance.

And when, soon after noon-day, we set out for the city, our progress resembled more a triumphal procession than a caravan of weary travelers. Every successive mile added to our numbers. Our way was often almost blocked up by the people who came to meet us; some on horseback, some on foot; bishops, priests, deacons; village school teachers; members of the seminary, with whom I had many times wept and prayed and praised; all pressing forward in eager haste to grasp our hands and swell the notes of welcome. Three years ago these same persons followed us out of the city, holding our horses by the bridle, and begging us not to leave them, while the tears flowed down their cheeks, and their mournful looks bespoke the sorrow of their hearts. Now I was returning to them with restored health, to identify my interests with theirs, to mingle with

them once more around the mercy-seat, to talk of Jesus and his dying love, and to aid in some feeble measure my brethren in their numerous but delightful labors. I brought with me the salutations of many thousand Christians in our native land, and was accompanied into the harvest-field by new reapers. As I turned from thoughts of the past, which crowded upon me in quick succession, and looked on the animating scene around us, the contrast almost overcame me.

#### *Reminiscences—The Male Seminary.*

At length our missionary friends arrived at the city of Oroomiah. Mr. Stoddard describes his feelings on revisiting the premises of the mission as follows :

A stranger will hardly appreciate the feelings with which I wandered through different apartments. Here John, thought I, was brought from darkness into marvelous light. In this little upper room the first revival in the seminary began, and the first inquiry was made by my pupils, "What shall we do to be saved?" Here we assembled for morning and evening prayers, while the gentle influences of heaven rested on the listening group. On this stairway, how often have I stumbled over the pupils when, unable to find a closet, they had kneeled here, under cover of the night, to pour out their souls to God? In this wood-house our students, straitened for places of retirement, divided the room by piles of wood into compartments, that each might find a little Bethel, where he could meet his Savior. Under these trees they used to sit at early dawn, bending over the pages of the book of life. After three years' absence, all these scenes came fresh to my remembrance, and produced mingled emotions of joy, gratitude and praise.

While there was so much that was natural and home-like in the appearance of individuals, Mr. Stoddard found that many interesting changes had taken place during his absence.

Some of our pupils in the male seminary, whom we left just commencing their studies, have made great progress in knowledge and maturity of character. Others have grown up to manhood, and are scattered abroad in the villages, as teachers of schools or preachers of the gospel. Some who were proud and disobedient three years ago, we now find clothed and in their right mind at Jesus'

feet. Others, after living exemplary lives, have magnified the riches of God's grace in a dying hour, and have begun to sing the everlasting song. As I inquired of Mr. Cochran, who has had charge of the seminary during my absence, in regard to one and another of the pupils, it was delightful to hear that most of them were humble and prayerful, and had made decided advances in the divine life; and that all who have died, departed in the hope of the gospel. Though the institution was not in session when we arrived, we had the privilege of seeing most of its members, who came to "pour their peace upon us," and welcome us back to our labors.

#### *Other Changes.*

Mr. Stoddard notices certain changes in the different departments of missionary labor, which are very encouraging.

The native preachers have made great progress in their ability to proclaim the gospel. As I have listened to Deacon Isaac, the brother of the Patriarch, Priest Eeshoo, Deacon Tamo, and others, and seen with what vigorous thought, graphic language, and unaffected unction they delivered their messages from the pulpit, I have felt that our highest hopes were more than realized. Blessed be God, that he is training up for benighted Persia such champions of the truth; that their number is every year increasing; and that they are so aggressive and missionary in their spirit, eager to traverse the plain and penetrate the mountains of Koordistan, and make full proof of their ministry among this lost people! The character of these native preachers, and their deep interest in their work, are signs of the times, full of significance.

It is delightful to find that a little prayer meeting has been kept up every evening at the city for years, and that it is constantly attended by many of the natives. When it has been inconvenient to furnish a room for the purpose, the interruption has been to them a source of much grief. Within the last three years the practice has been introduced of assembling at the city, on the first Monday of each month, all the teachers of the village schools on the plain. The effect of this has been most happy. They receive much information in regard to the state of the world; and those of them who are pious, return from the meeting to their homes to scatter light and truth.

The Sabbath schools now in operation

at the city, at Seir, at Geog Tapa, and at other villages, are also a very marked indication of progress. These schools have increased greatly in numbers and excellence since I left the mission. It is truly affecting to see all the people of Seir, old grey-headed men, women and children, sitting together, and learning the blessed truths of the gospel. Among them is a man named Deroon, venerable for age, who three years ago was stupid and ignorant, and just tottering on the brink of the grave. Grace has now warmed his heart, and brightened his intellect. He has become a light to those around him, and is quietly waiting for his great change.

And it is not less gratifying to observe the increasing interest which is taken in female education. "A few years ago it was thought disgraceful," Mr. Stoddard says, "to attempt to teach Nestorian females. Now the opportunity is highly prized, by many women whose labors during the week are very burdensome, of spending some hours on the Sabbath in learning to read the Bible." This change he ascribes largely to the influence of the female seminary, "which has made greater advances, perhaps, during the past three years, than any department of labor."

#### *Examination of the Female Seminary.*

Since our arrival, the yearly examination of this institution has taken place. Notice of the approaching anniversary had been given in many villages on the plain, and in some of the mountain districts; and priests, deacons, teachers and prominent individuals had been invited to be present. The promptness with which the invitation was accepted by multitudes, their willingness to sit and listen for two successive days, from morning till night, when the heat was very oppressive, and the interest manifested in all the exercises, showed that female education had taken a strong hold of the hearts of the people.

The examination was highly creditable to the pupils and their indefatigable teachers. Indeed, I doubt whether I have ever, in any place, attended one of greater excellence. The pupils were thoroughly acquainted with all their secular studies; and their familiarity with the Scriptures was truly wonderful. In the historical parts of the Old Testament, in describing the minute arrangements of the tabernacle, in the analysis of the Epistle to the Hebrews, and other similar exercises, they exhibited a clearness of mind, a tenacity of

memory, and a readiness of speech, which might put to the blush many a theological student in our native land.

It is difficult to estimate the whole number present on this interesting anniversary; but they must have amounted to many hundreds. At noon, on the second day, four hundred and fifty persons, including all the bishops, most of the prominent men of the plain of Oroomiah, and about one hundred and fifty Nestorian mothers, sat down to a simple repast, which had been provided in the mission yard. In the afternoon addresses were made by different members of the mission and several of the bishops, on topics suited to the occasion; and then all dispersed to their homes, feeling deeply, and speaking earnestly of the advantages conferred on their people by this seminary, the only one of the kind in the whole kingdom of Persia.

It will be inferred from what has been already written by Mr. Stoddard, that he is happy in his present position. The following extract from the conclusion of his letter is particularly commended to theological students: "Would that those who doubt whether the missionary can be cheerful in his voluntary exile, could be a short time in our missionary circle, share our labors, kneel with us in prayer, and sit with us in heavenly places in Christ. It is a blessed work, and we cannot but praise God for the privilege of engaging in it."

#### MR. STOCKING'S VISIT TO GAWAR.

##### *Introductory Remarks.*

It is known that the attention of the Prudential Committee has been particularly directed of late to Gawar, and that it has been their wish to commence a station in that district. It was supposed, indeed, that this step would be taken at an earlier day; but, owing to unexpected hindrances, no missionary removed thither, with the expectation of remaining, till very recently.

In the mean time our brethren have not been unmindful of the wants of this district. They and their native helpers have done what they could; and the gospel has often been preached to the inhabitants of that wild region. In accordance with the wishes of the mission, Mr. Stocking repaired thither last summer, and spent several weeks in making known the way of the Lord more perfectly. He was accompanied by his family, Misses Fisk and Rice, and Deacons Isaac, Syad and Yonan. The three native brethren rendered valuable assistance; Deacon Isaac, however, proceeded to Kochaniss, the residence of Mar Shimon, whether his family had previously

gone on a visit, after spending a few days in company with Mr. Stocking.

The party left Oroomiah July 28, and arrived at Memikan, at the end of two days and a half. This is the village of Deacon Tamo; and it is situated at the base of the Jeloo mountains, on the west side of the plain of Gauar.

#### Memikan.

We continued at Memikan two weeks, holding daily intercourse with the people of the village, and with Nestorians from the mountain districts beyond. Among the latter were several of the principal men of Ishtazin; who made a formal and earnest request that we would send them a good man to preach to them and instruct their children. They have repeatedly made a similar application. With them came the father of a mountain boy, who was taught at Seir last winter; and in token of his gratitude he brought a present of grapes and apples. He is quite an intelligent and interesting old man.

On the Sabbath there were meetings for preaching at the house of Deacon Tamo; and the females assembled at our tents for religious instruction. For many years the inhabitants of this village have heard the gospel through Deacon Tamo and his brother Khamis; and they are much enlightened, as compared with most of the people of Gauar. Here reside the parents of Guergis, whose Christian character and happy death were reported last winter. The father for some years has given evidence of being a Christian; and he appears tender in his feelings, and much chastened by this afflictive event. It was always with deep emotion that he referred to his only son, whose happy spirit, he doubts not, is now with his Savior. With tears of gratitude he expressed to us his thanks for teaching him the way of life, and ministering to him during his sickness.

#### Darawee.

After Mr. Stocking and his party had remained fifteen days at Memikan, having visited all the villages in its immediate vicinity, they proceeded to Darawee, four or five miles distant, on the main road to Upper Jeloo. This place is in many respects well situated for a missionary station. It is higher than the plain of Gauar, at the head of a mountain ravine, and has a large stream of pure water.

The people are noted for their gross wickedness and deep hostility to our mission. Some of our Nestorian friends

expressed their surprise that we should think of trying to stay with them, even a few days. But having selected the various points for pitching our tents with reference to visiting all the villages on the plain, we deemed it desirable, if possible, to exert some influence on this people. I had previously been there, and obtained a reluctant consent to our spending a few days among them.

Our tent and effects were sent in advance; but, on going in that direction, we learned that the people had peremptorily refused to allow our men to pitch the tent, saying that if we persisted they would all leave the village. Such being their feelings, I directed our loads to be removed to Keat, in case they should continue their opposition.

On reaching the place, and seeing most of the people assembled together, while our loads were going in another direction, I rode into the midst of them, and expressed our opinion of their incivility and want of hospitality towards their friends, who desired only their highest good. Contrary to our expectation, they at once offered us a place for our tents; and, considering victory better than retreat, we accepted their offer, and were soon comfortably settled.

But such an ill-mannered and quarrelsome people, pretending to call themselves Christians, we had never before known. We were quite prepared to see them at first keep at a distance from us; and it was with much difficulty that we could obtain hay for our horses, or food for ourselves. But their conduct gradually changed; and they became more tame and respectful, the longer we staid. Though averse to come near us, they could not repress their curiosity to observe our persons, children, utensils, domestic arrangements, &c. &c.; and even at prayers, conducted in the native language, they found themselves involuntarily listening to the truths of the gospel. We had many opportunities for informal preaching to individuals and companies, some of whom became deeply interested listeners. This fact, however, occasioned fiercer opposition on the part of others; and thus the house soon became divided against itself.

From this point Mr. Stocking and his companions visited Oresha, "several hours up the ravine," where the people seemed to be more friendly, and gathered around them to listen to their conversation. On the Sabbath they preached in Serkanni, and found some apparently hungering for the bread of life.

### The Patriarch.

While at Darawe our attention was directed to train of horsemen; and we learned that Mar Shimon, accompanied by the principal people of the mountain districts, was on his way to Koeat, a village half an hour distant from Darawe. It was at first a question what stand the Patriarch would take in relation to us. We thought it not unlikely that he had chosen this time for his visit to these parts, to counteract the influence of our labors. But in this we were agreeably disappointed.

Soon after his arrival at Koeat, I called on him, accompanied by deacons Tamo, Syad, Yonan, and my son. The Patriarch received us with the greatest apparent cordiality, and, in the presence of a large number of ecclesiastics and others, showed us every attention and respect. After we left him, he charged the people to see that we were treated with the regard due to good men.

The next day (Sabbath) the Patriarch went to Basherga, the village of Mar Slewa, preparatory to the business of Monday; and on the Wednesday following he returned with his train to Koeat, to which place we in the mean time had removed. He dismounted at some distance from the village, and politely received me by the hand. Accompanied by Mar Slewa and Mar Guergis, the Bishops of Gawar and Jeloo, he entered our tent, where he passed an hour in friendly conversation. Towards evening we called at his tent, with the ladies and children. In the presence of fifty or sixty of the most influential of his people, he took special pains to evince his cordiality and friendship for us; and, before leaving the place the next morning, he directed them to be attentive to our wants and to render us due respect.

Many were surprised at this treatment, especially as it was so unlike what they had been led to expect from his previous visits. My impression is that it may be traced, in part at least, to the influence of his brother Isaac, for whom and his amiable wife the Patriarch is said to cherish a particularly favorable regard.

### An Aged Priest.

Mr. Stocking and his companions made an excursion from Koeat to Billagenni, a district beautifully situated on the hills north of the plain of Gawar. They were cordially received by the Nestorians, who requested that a school might be established in Gawar for the education of their sons.

We were especially interested in a very aged priest, whose name is Marewa. Though nearly deaf, and bending under the weight of a century or more, according to the statement of the people, he was able to converse intelligently in respect to events which happened two or three generations ago. He says that he used to accompany the third predecessor of the present Patriarch in his visits to Oroomiah; and he mentioned the names of the Bishops who were contemporary with him. He also spoke of the first defection of the village of Hosrova in Salmas to popery and of its causes, seventy years ago, as matters with which he was personally familiar.

We were much surprised at the correctness of his views in regard to some of the cardinal doctrines of the Scriptures, and particularly as to the necessity of an evangelical faith, in distinction from a dead and inoperative faith, and of the work of the Holy Spirit in renewing and sanctifying believers. Though not remarkable for his learning, he appears to have been taught by the great Teacher himself; for he had never before seen a missionary. As I left him, to see him no more, he affectionately took my hand, and said he had one request to make, which was that we would remember him in our prayers at the mercy-seat. He also requested a New Testament in the ancient and modern Syriac for his village, which we sent to him.

### Chardewar.

After a pleasant residence at Koeat, Mr. Stocking and his party removed to Chardewar, distant about ten miles, where they remained till they left Gawar on their return to Oroomiah.

Chardewar is one of the largest and most important villages of Gawar, and has recently become the residence of Priest Dunka and his family. There are also in the village two other priests and a promising youth, who were educated in our male seminary. Thus an evangelical influence pervades the mass of the people, which renders it a hopeful place for commencing missionary labors. Sergis, the acting priest of the village, is one of our best scholars, and an experienced teacher of village schools. He is bold and decided in teaching evangelical truth, and has a growing influence with the people. He promises, from his superior talents, to be one of our ablest helpers in Gawar.

Sanum, the daughter of Priest Dunka, who has just completed her course in the

female seminary, gathered some ten or twelve scholars, and commenced teaching a school in the church while we were there. In this good work she is countenanced and aided by the priest of the village. This young female, by her active and consistent piety, is exerting a happy influence in the village and the surrounding community.

Mr. Stocking thinks that Gawar is an encouraging field for missionary labor. This district has but twenty villages; but within a day's ride from any central point there are sixty-nine villages.

#### MR. COAN'S VISIT TO ISHTAZIN.

##### Ooria—Boobawa.

MR. COAN accompanied Mr. Stocking and his party to Gawar; but, after remaining there three days, he proceeded to Ishtazin, Misses Fisk and Rice being with him. The party arrived at Ooria in the afternoon, and were received "rather coldly" by the Malek. This individual is from Great Jeloo, having been obliged to flee from his native village for avenging his brother's death. He has held his present office only about two years. "He is a man of uncommon shrewdness and intelligence," Mr. Coan says, "not easily won, but when once gained likely to prove a fast friend. We did not meet him last year; and I took the more pains to draw him into conversation, and ascertain his feelings in regard to ourselves and our labors. He had heard all sorts of fabrications against us; and I was glad to disabuse him of some of his prejudices. We were his guests nearly a day."

In the evening we preached in the church-yard to a very attentive audience of about forty. A few verses were read by the light of the moon; and Yonan and Khamis proceeded to explain the reason of our coming to such difficult places from the example of our Lord, who went about preaching the gospel of the kingdom, seeking to save that which was lost.

The next day I said to the Malek, "Why have you no deacon, priest, or reader in this district?" He pointed to the very ancient church in whose shade we were sitting, and said, "The saint for whom that church was built, enjoined it upon us never to receive one." After a few minutes' conversation, he admitted the importance of schools, and said, "If you will bring a paper from Mar Shimon, authorizing you to open schools here, I shall rejoice to help you all I can."

Mr. Coan and his fellow travelers next proceeded to Moosperan; but few of the inhabitants of the village, however, were at home. After preaching the gospel to those who assembled, the party went to Boobawa, the residence of Mar Oghin, the pipe maker. Only four persons were at home, though the village is large, most of the people being absent with their flocks.

In the dusk of evening they began to arrive from their pasture grounds. They had heard of our arrival in Ishtazin, and had hastened down to see us, so that we finally had an audience of twenty. They appeared to listen with great eagerness; and when we stopped, they cried out to us to go on. Our visit the year previous was remembered with apparent delight. After we had spoken to them in a familiar way from a passage in the Bible, we sat sometime, listening to their questions, and giving them answers.

One of the young men appeared very much interested, and was engaged in earnest conversation with Yonan. In a few minutes Yonan recognized him as one whom he met last year. He sprang forward, and grasped him warmly by the hand, and asked him if he had fulfilled his promise to give up his follies and his dancing. He had done so, and was longing to meet our native brother again, and learn more of this way. Indeed, we were glad to find, in more cases than one, that the seed sown a year ago was not entirely lost.

"We passed a part of two days and two nights," Mr. Coan says, "in Ishtazin. As we left, the people expressed their regret at the shortness of our visit, saying, 'Your coming and going is like the wind.'"

The people of Boobawa have a strong desire for a school; and they also ask for a missionary, promising to build a house for him, &c. But I replied, "What could we do for you? In the summer you are roaming over these fearful mountains, in quest of pasture for your flocks; and in winter you are scattered in Bagdad, Mosul, Aintab, Diarbekr, Oroomiah, Salmas, &c. We cannot follow you in all your wanderings." Their reply was affecting: "Must we be left like the sheep to perish upon these mountains?" They appear to be very friendly to us, and really desirous of receiving instruction.

The party arrived at Memikan in the afternoon of the third day, grateful for the protecting care of a kind Providence.

MR. COAN'S VISIT TO CENTRAL KOORD-  
ISTAN.

On the 6th of August Mr. Coan set out upon a longer excursion, accompanied by Priest Dunka, Deacon John and Khamis. He has not sent his journal to the Missionary House; but he has transmitted the results of his observations, which will be read with interest. In describing the extent of his tour, he says: "We visited the districts of Great Jeloo, Bass, Tekhoma, Tiary, Diass, &c. We entered between fifty and sixty villages, and saw more than four thousand persons, to whom we discoursed on the things of the kingdom. A part of the ground had never before been trod by a missionary. As a general thing, our reception was apparently cordial; though the sons of Belial were in almost every place."

*Character of the Priests.*

It is true in Koordistan, as elsewhere, that no man is capable of doing so much to hinder the progress of the gospel as a wicked priest. The mass of the ecclesiastics in this region are ungodly; and where we find the largest supply, we also find the most serious obstacles to our work. The most sacred places are usually the resort of the vilest beings, as if in mockery of their superstitious reverence for the saints and their churches.

In Alsan, a village of five hundred souls, there was one priest. At first he seemed reserved; but he soon changed, as his prejudices one after another were removed; and he became, with his people, an attentive listener. We tarried four or five hours, preaching the Word to the hungry multitude. The people assembled in little companies, discussing on what they had heard, and publicly upbraiding their priest for suffering them to remain in such ignorance. He received it all with becoming humility. He confessed his ignorance, and expressed a desire to send his little boy, a bright looking lad, to us for instruction.

In the village of Mar Ziah, in the same district, is a celebrated church. The village is thronged with ecclesiastics, who obtain their livelihood mainly by begging. They are dressed in scarlet and silk, and are exceedingly haughty in their bearing. We met the people in the church yard; but after a few words there arose such a tumult as I hope never to see again. For an hour or more the place was like a perfect pandemonium. Some seemed to wish to hear what we had to say; but others, with savage fierceness, would fly at them, yelling at the top of their voices, and looking as if

ready to drink their blood the next minute. In the course of an hour or two their rage seemed to have spent itself; and when it became quiet, after a few words of solemn admonition, we left them. They had tried to drive us off, but failed; and some of them seemed a little ashamed of what they had done.

From this place we went to another small village, Oomood, not an hour distant. Here there was no priest. About a dozen persons assembled in the room where we stopped. Their solemn, deep and tearful attention was very unlike the noisy scene we had just left. One young man begged a copy of the Gospels with tears. He could read but indifferently; but he agreed to learn from his father, who is a reader, and promised to come down to our seminary.

But some of the priests exhibit a better spirit. Mr. Coan mentions one of this description.

In Shwawoota, Bass, we found priest Solyman, a decidedly evangelical man. His influence over his large village is good. This was apparent from the quiet and orderly behavior of the people, and their attention to the gospel. Indeed, they are accustomed to the word of exhortation daily at their evening prayers. This priest has a small school every winter, to which several lads resort from neighboring districts.

Mr. Coan is inclined to think that the influence of the Patriarch, in the regions which he visited, has suffered no material diminution.

*Contentions—Wandering Habits.*

The Nestorians are continually embroiled in quarrels. Now the strife is about a pasture ground, which the inhabitants of different districts claim; and now it is about the privilege of irrigation, water being scarce. My very soul was made sick by their endless strifes. Sometimes they would fly at each other like tigers, apparently ready to drink the life-blood of their enemies, raising their voices to the highest pitch, and screaming till their very hoarseness arrested them. Sometimes blood is shed on account of supposed trespasses on begging ground. The inhabitants of the two Jelos, for example, have divided the country, far and near, into regular begging districts, going to Bagdad in one direction, Damascus in another, and Salmas and Oroomiah in another. It sometimes happens that the people of one village overstep their proper bounds in

their begging excursions; and the consequence is contention and bloodshed.

Another hindrance to the progress of the gospel is described in the subjoined extract.

I was very much struck with the wandering habits of the people; and to my mind these form a serious obstacle to their thorough evangelization. The Nestorians of Tekhma and Tiary, indeed, are less migratory than their neighbors; but even they are now venturing down to the plains in the winter for purposes of trade, &c. The inhabitants of some districts, during a part of the year, are scattered to the four winds. In the summer they are with their flocks on the mountains, wherever pasture can be found. A part of them attend to the work of the dairy; while some follow their flocks, spinning as they go. The young men gather grass and wood for the winter, and the women carry it in astonishing burdens to their villages, in some instances a day's journey. Thus they toil through the summer months, from village to pasture ground, and from pasture ground to village; while a few remain at home to till with nicest care the few inches of earth which have been scraped together. Others work with untiring diligence at their rude looms. In early autumn the flocks begin to turn homeward from the tallest heights, till all are gathered at length into the winter's fold. The infirm and the feeble remain during the winter to take care of the flocks, subsisting upon the meal which they obtain from their stinted grounds. The others gather up their wares, and go to warmer regions to traffic.

#### *Complaints—Different Districts.*

The people complain every where of oppression. The Turkish government demands its taxes in money; and to a people who have hardly known what money is till recently, this seems to be very hard. A chief man in one of the villages of Tekhma showed me a heavy cane, which he had broken over the back of one of the poor tax-payers in his village; and yet he had not succeeded in getting the full amount assessed; and he told me with tears that he expected a severe beating for his delinquency. The Koords hold the business of assessing taxes in their own hands; and the poor Nestorians are obliged to bear more than their share of the burden. They groan loudly; and some of them say that it is

all owing to Europeans and missionaries, who have traveled among them, and reported the state of the country to the world, and hence the Turks have come and subdued the country. They preferred the old state of things, when they could defend themselves by their own good swords, and plunder and murder in sweet revenge. I replied, "Vengeance is mine, I will repay, saith the Lord," and that they must trust the Lord. One man rejoined, "We prayed some time to Jesus Christ to save us; but he did not; and then we took to our blades." Still, while such desperate men are sometimes to be found, the majority, in their calm moments, would pronounce the times better now than they were in the days of Bader Khan Bey.

Mr. Coan speaks of the inhabitants of the different districts as follows:

The people of Jeloo are fiery and fierce, savage and bold; and there are not a few of uncommon natural abilities. The people of Bass are more favorably disposed to the truth than others. Most of them have seen more or less of the world. The people of Tekhma appear to be wanting in vigor of body or mind, perhaps in part owing to their very unhealthy position in the midst of rice fields. The people of Tiary impressed me as having the most mind, and as being sure friends when once gained.

#### *Encouragement for Missionaries.*

Mr. Coan makes some statements which bear more directly upon the missionary work. "In every district which we visited," he says, "a desire was expressed for schools; but in many cases they wished a missionary to come and superintend them. Every one was anxious to secure the supposed temporal advantage of having a missionary. In Asheia we were importuned to rebuild the house which was in part completed by Dr. Grant.

My mind has been more than ever drawn out towards the inhabitants of Koordistan. Their own touching language to me often was, "We are left like the sheep to perish upon the mountains. Mar Shimon cares not for our souls. He only cares for our mules." In Zerence, Jeloo, a poor woman came running after me, and begged that I would help her. She said Dunka, the brother of Mar Shimon, was then there, and was exacting the best mule for divorcing her son from his wife. The

Malek of Jeloo said to me, "We are ignorant and wicked; we know only enough to say, 'Glory to God'; and with the next breath we blaspheme."

It was cheering to meet those who really seemed desirous to hear the words of life. Our preaching consisted of informal conversations, taking up a theme which had been suggested by some occurrence or previous remark. When we reached the house of a priest on one occasion, he was severely reprimanding his wife for having lost six pieces of silver, which he had borrowed to pay his taxes. The room was soon full of people, and the woman lighted a candle to search for the money. We spoke awhile on the parable of our Lord concerning the woman who lost ten pieces. The effect was evidently happy; and when we closed with prayer, several were beating their breasts and violently weeping. In every place the truth commanded itself to the consciences of men; and frequently most humbling confessions of guilt with a promise of amendment were made.

The Malek of Tekhoma said to me, "Your gospel is strict, but it is true. If it were not for two things, I would embrace it, and become a true Christian. I cannot give up my wine; and I must beat those who do not pay their taxes." He was reminded that he must be willing to give up a right hand or a right eye, if he would enter the kingdom of heaven. After considerable conversation he said, "Well, I will henceforth drink no more wine, and I will no more beat the poor people. I will begin in earnest to seek the salvation of my soul."

#### *Nazee's Village.*

Mr. Coan closes his narrative with a description of a visit which he made to Chumba, the village of Nazee. She was one of the three Tariy girls who went to Oromiah after the massacre of the mountain Nestorians. She entered the female seminary, and became, it was hoped, a new creature in Christ Jesus.

We had had a toilsome day over the roughest of roads, when we reached the place opposite Chumba. The bridge had been swept away, and it was impossible to ford the impetuous torrent. Two single string-pieces spanned the flood; and upon these, bending under us at every step, we ventured to cross.

Nazee had heard of our coming, and was on the opposite bank ready to greet us. After a few words of salutation and

kind inquiry, she hastened to prepare a place for us. While she was gone, the Malek came and took us to his house. Nazee was disappointed; but she followed us, eager to hear every word we might say.

After our simple repast we spoke an hour or two to the villagers who assembled on the roof. It was most affecting to see how eagerly she listened to every word. She remained long after the rest had dispersed, anxious to improve the opportunity for religious conversation. It was near midnight when she bethought herself, and apologized for keeping us up so late, after a fatiguing day's journey.

She is cruelly persecuted by her wicked mother and her ungodly neighbors. She is really a light to her village, by which the dark deeds of the wicked are evidently reproved; and this is the secret of their hatred. When Mar Shimon's servants come to the village, they are incited to acts of wanton cruelty. Some friends in America had become interested in her, and had sent some articles of dress to her. Her neighbors assembled, and, from envy and malice, tore the articles into fragments before her eyes. She bore it meekly, and only prayed for them. She told us that she expected to receive fresh insults because of our kindness in visiting her; but she prayed that nothing might be permitted to separate her from the love of Christ.

Long before day she was again at our side, anxious to improve the few moments left for Christian conversation. We uttered words of encouragement and hope. Her eyes filled with tears of gratitude. I gave her a copy of the Gospels. She already possessed a New Testament, but it was so large she could not conveniently carry it from home. She received my present with great thankfulness, and began to read from it to the few ignorant women who came about her.

The time arrived for our departure. She followed us, lonely and sad, to the river's side. We stopped for a moment. I took her Testament, turned to Matthew xi. 28, and asked her to read. She began, but her voice choked. The tears flowed fast, and she could not finish. We kneeled by the roaring stream, and in broken accents commended her to the Great Shepherd. Thus we left that lamb of Christ's flock in the midst of the wolves. But the Lord will keep her, for his promise is sure.

**Erzrûm.**

**LETTER FROM MR. PEABODY, NOVEMBER  
26, 1851.**

SINCE the return of Mr. and Mrs. I. G. Bliss to this country, on account of ill health, Mr. Peabody has been left alone at Erzrûm. With such a work as the providence of God has thrown upon his hands, it is not strange that he calls loudly for help. "What is to become of our field," he says, "already white unto the harvest?" He mentions several places as needing immediate attention; but in the present circumstances of the station they must be neglected.

**Arabkir—Geghi.**

My heart aches for Arabkir. During the last six months numerous letters have been received from that city, the burden of which has been, "Send us an American missionary." Some twelve or fourteen persons have been separated from the church. The Vartabed, who has since removed to this place, was doing all in his power to excite the people against the Protestants and those inclined to join them, by his anathemas, &c. How is it possible for individuals in such circumstances to maintain their present position, without any one to instruct, comfort and guide them, and without any one to perform any religious rite whatever?

If our good people at home could only in imagination put themselves in their stead, surely they would persuade some young laborer to hasten to their relief, themselves most joyfully and promptly contributing the means. And did our dear brethren who are about to enter the ministry, look at such cases as they ought, no persuasion would be necessary. They would esteem it not merely their duty, but an inestimable privilege, to fly to the rescue of such feeble flocks.

The province of Geghi has already become familiar to the readers of the Herald. It would seem that God designs to accomplish a blessed work for its benighted population.

Our native helper at Geghi has just been spending a few days with us. He reports a very encouraging and interesting state of things in that province, particularly in his large village where he thinks there are as many as fifteen persons who give evidence of having been renewed, and are prepared to forsake all for Christ. This is an increase of seven or eight hopeful converts in six months.

He has six pupils, all of them young men, for whose intellectual and spiritual improvement he is doing what he can. He expects two more to be added to the list this winter. The brethren meet our helper every Sabbath for religious worship, and frequently also during the week. They are represented by him as giving themselves very much to prayer and the study of the sacred volume, with the fundamental doctrines of which they are well acquainted. He has free access, not only to most of the people of his village, but also to those of other villages. Indeed, both of the Vartabeds are friendly; and the one in the monastery formerly occupied by our Protestant Vartabed, has given his consent to our helper's preaching the gospel as much as he pleases in his diocese, provided he does it prudently; and he himself is reading our books, and has already renounced many errors of his church. Both of these ecclesiastics carry on a friendly correspondence with our Vartabed.

Our helper, during the summer, had several interesting interviews with a learned Armenian Vartabed from another country, who was on a visit to Geghi; after which he expressed himself convinced of his doctrinal and practical errors, and took three of the most important of our books. Concerning these, some time after he left that place, he wrote, (fearing to express his sentiments literally lest his letter should fall into the hands of an enemy,) "I had no idea that the three apples you gave me were so sweet to the taste." He requested that "the great apple," (the system of evangelical theology,) when ripe, might be sent to him. He also wrote that he was trying to give the people a taste for "this precious fruit" in the region of Mûsh, where he was then laboring.

**Progress at Erzrûm—Threats.**

The number of new hearers at Erzrûm has increased, six, ten, and even fifteen having been present at the same time.

One of the three persons concerning whom I have written to you as giving evidence of piety, is a very remarkable young man. In the most unfavorable circumstances, he is making more rapid progress in spiritual knowledge and the divine life than any individual I ever saw. The other two, as compared with him, appear to be almost stationary; and one, we sometimes fear, is retrograding.

There are three other individuals, however, of whom we begin to hope that they are doers of the Word, and not hearers only. The one who appears the best, wishes to join our little church; and we hope that after further trial we shall be able to receive him.

Our Vartabed's spiritual state, for many months past, has been such as to afford us the highest gratification. So far as I can discover, his principles are as sound, his practice as correct, and his activity as great and judicious as the best of those in our own land, who have always possessed the greatest advantages.

Mr. Peabody thinks the other brethren at Erzrum are "waking up to greater activity and prayerfulness."

The newly arrived Vartabed is coming down in great wrath upon the Protestants, especially upon our Vartabed; though a few years since, when he was here, he was remarkably civil and quiet. Our helper from Geghi, having a letter for him, called to deliver it. The Vartabed, among other inquiries in regard to his district, asked him if the people had schools. "No," was the reply. "And no wonder," said his reverence, "since they have been so greatly tried by the conduct of one of their former Vartabeds, who has come to this place, cut off his beard, changed his clothes, become a boy, and even renounced that glorious name Mateos, which Mateos Patriarch condescended to bestow upon him! And yet this heretic and libertine presumes to walk these streets boldly, without manifesting the least shame. And not only so, he is exerting the most pernicious influence upon many, the youth especially, in prejudicing them against the faith of their fathers and leading them to renounce it. Be assured that the time is near, when I will send him to everlasting destruction."

This Bishop has already commenced his efforts to turn away men from the faith, but as yet without the least success. He has called the heads of the trades together; and, after having ascertained what persons they suspected as being favorable to Protestantism, he wrote down their names, with a view to calling them before him. Should he not succeed in persuading them to renounce the error of their ways, he threatens to excommunicate them, heaping curses upon them that shall reach as high as heaven and sink them to the lowest hell. But we trust that the friends of truth,

with divine aid, will be able to bear up under all the terrible burdens which this miserable man, who opposeth and exalteth himself even as God, may cast upon them.

### Mosul.

#### LETTERS FROM MR. WILLIAMS.

##### *Oppression of the Protestants.*

THE Protestants at Mosul are still subjected to persecution in various forms; and there is no reason to suppose that they will immediately be delivered from trials of their faith and patience. As illustrating the unscrupulous conduct of their enemies, Mr. Williams, under date of October 30, gives the history of their organization as a distinct community. About the first of September last, Meekha was thrown into prison for refusing to pay an exorbitant tax laid upon him by the Jacobites. Subsequently, however, the whole amount was paid, and he was released. To escape such exactions in future, the Protestants were advised to request the new Pasha to form them into a separate community, in accordance with the firman of the Sultan. But when they presented their petition, they were summarily driven away. "The agent of the Jacobites," Mr. Williams writes, "thought this a favorable moment to do them an injury; and he accused them of having built a church without a firman, and of various other irregularities. This led to their recall, and gave them an opportunity of submitting their case and of defending themselves. The result of the conference was their recognition as Protestants, and an order to come upon a certain day and receive their assessment of taxes. Thus far Haman's counsel was to his own harm." The history of the tax-roll is given below.

In Mosul there is laid upon every sect an annual house-tax of fifty piasters per house, to be paid in half-yearly installments; and for this the agent of the sect is responsible to the government. The aggregate of this tax is distributed among the members of each community, as the leading men can agree, the very poor paying nothing, and some of the wealthy as high as six hundred piasters a year.

A proper regard for justice would have led to the adoption of one of two plans, in the case of our friends; either to set them off at fifty piasters a house, or to prescribe those rates which they had hitherto paid in the Jacobite community. The former would have been the simplest, easiest and least liable to mistake; but

both were too equitable for this latitude. The Protestants numbered eight houses, seven of them Jacobite, and one a Chaldean never before enrolled. Before Mr. Ford's visit to Mosul the Jacobites paid an aggregate tax of 290 piasters a year. Afterwards, as a punishment for their Protestantism, this sum was raised to 380 piasters; and this year the semi-annual assessment has amounted to 212, equal to 424 a year. To such a point of oppression had their enemies gone, when our friends presented their petition to the Pasha. You may judge then with what astonishment they received an assessment of 602 piasters for the seven Jacobite houses, and eighty for the new house, while every other sect in Mosul pays but fifty a year.

In vain they appealed to the firman of the Sultan, which said they should be treated as other Christian sects. In vain they confronted their enemies before the Pasha, and proved them liars. In vain they demonstrated to the eyes of the Pasha himself, that the record of the Jacobite taxes had been altered and falsified to make out this amount; and that even then it could not be made to justify such an assessment. The Jacobites said, "These men have always paid this amount; and if they are set off at only fifty piasters a house, all the rich men in our sect will join them, and no one will be left to pay the tax. Against the testimony of their own records the Pasha chose to accept their word; and the little handful were set off at an aggregate of 602 piasters, which amount is deducted from the aggregate of the Jacobite community.

Our friends have sent to the capital a document for the Protestant civil agent, and also a statement and petition addressed to Sir Stratford Canning, that if it is a case in which he can interfere, he may use his influence to procure a vizierial letter that they pay fifty piasters a house, and that they be allowed to retain the ownership of the vaults where their fathers are buried. We hope to hear something by next mail.

If no redress is obtained, of which I have but faint hopes, none will join the new community, save those who are willing to take joyfully the spoiling of their goods for the love they bear to the truth; though there are quite a number who would join it, if the new sect were taxed no higher than the old. Our friends are, I think, satisfied to pay even more than double their former tax, rather than occupy the position from which

they have escaped, though a good deal disheartened at the course matters have taken.

#### *Church Organized—School—Moslems.*

Under date of November 3, Mr. Williams mentions the departure of Mr. Marsh and Deacon Jeremiah on a preaching tour in Boozan, &c. &c. He also says: "Last week the Pasha of Mosul received from the capital a vizierial letter, directing him to recover the effects taken from Dr. Bacon, Mr. Marsh, and L. W. Bacon last spring as quietly as possible, and then to seize the robbers and send them in chains to Constantinople."

On the 2d of November a church was organized at Mosul, consisting of eight members. In narrating the history of this event, Mr. Williams says: "Our examination of candidates had occupied four days. I have been present several times at like examinations in America, but I never knew one half so thorough or searching, nor one which, on the whole, was so well sustained. Eleven candidates presented themselves, not one of whom was questioned less than an hour. Three were advised to wait for the present, that the evidence in their case might be more complete." Mr. Marsh preached in the morning from the words, "Let a man examine himself," &c. In the afternoon a constitution similar to that of the Beirut church, heretofore published in the Herald, was adopted, and the confession of faith was assented to.

About a fortnight since we finished a very neat and pleasant school-room for Salome; but prior to this morning all our efforts to obtain scholars have been in vain. To-day, however, we have had five little girls; whether there will be any to-morrow, we shall know when the morrow comes. Nor have we succeeded in securing a single boarding scholar. Some half dozen have been left with us; every thing has been fully agreed upon, to the satisfaction of all parties; and in one or two cases the child has remained with us all night. But a call by the priest upon the parents has frustrated our plans. I suppose that every other boarding school on missionary ground has passed through a similar experience.

Mr. Williams states that no Christians call upon him, unless they are applicants for medicine, or are connected with the English Consul. But he mentions another fact which is interesting.

The Moslems crowd us, some from curiosity, some for medicine, and some to assure themselves that there are Christians who worship only God. For

a long time the different sects of Mosul, especially the Jacobites, have industriously and laboriously accused us of infidelity and all other evil, and have thus drawn towards us the attention of the Moslems, who now throw back upon our opposers the shafts they hurled at us: "You are the infidels, and they are the true worshipers. They walk according to your sacred books; while you have covered them over with additions and falsehood. They worship only God; while you worship the Virgin and saints, contrary to your books. You are the infidels." One man, as he left my house in company with Meekha, hailed a Christian whom they met: "Ho, you Christian; why do you so revile these Americans? I am an American myself." It is, indeed, a truth that those who have so perverted the ways of God, are having their own Scriptures turned upon them by the Moslems. I have sometimes feared that the stress laid upon the fact that we worship only God, might mislead men as to our true position; and hence I have been at considerable pains to declare our belief in the Trinity and our non-reception of the Koran.

#### *Official Delinquencies.*

Mr. Williams concludes his letter with the following incident, which shows how imperfectly the wishes of the Sultan are carried out in Mesopotamia.

Last June the great mail was plundered by the Arabs between this city and Diarbekr. Subsequently they were compelled to disgorge a large part of their booty, which belonged to English merchants in Bagdad. Soon afterward they appeared on the east side of the Tigris in great force; drove the frightened peasants from all the smaller villages; and for some weeks held possession of the plain, carrying off what they pleased, and burning whatever they could not remove, till one day they disappeared as suddenly as they came. It now appears that the whole affair, from beginning to end, was a conspiracy. The Sultan has heretofore kept in pay at Mosul one Ibrahim Agha, whose business is to keep the Arabs in check, and to answer for their misdeeds. To enable him to do this, he receives a large salary, also the pay and rations for four hundred horsemen, who are to be in the saddle at a moment's notice. It has been Ibrahim's habit to keep one hundred and fifty horsemen, and to put the cost of the two hundred and fifty into his own pocket.

Knowing that the aforesaid mail contained a very unusual amount of specie and precious stones, honest Ibrahim gave the wind to his friends, and, instead of fifty, sent five horsemen to protect the mail! The result was as had been agreed upon; and nobody thought of blaming five horsemen for not resisting hundreds of Arabs. The trail, however, was not so well covered as to prevent suspicion. To divert attention from himself, therefore, the Arabs were invited to visit the plain east of the Tigris. As they came almost to the walls of the city, the Governor of Mosul ordered the horsemen to drive them back; and this commander, mounting his charger, dashed over the bridge and across the plain to Korunjik, where he sat down to smoke his pipe, and watch the Arabs, as they burnt the villages on every side. For this considerate conduct he received from the Arabs several splendid horses; and his own villages were left untouched. But a new Pasha has come; investigations have been pushed forward, until his iniquity in all these points is apparent. Ibrahim is deposed, therefore, and required to "foot the bill" of the Arabs' sport and mischief; which pretty effectually relieves him of his ill-gotten wealth.

---

#### Diarbekr.

#### LETTER FROM MR. DUNMORE, NOVEMBER 28, 1851.

MR. AND MRS. DUNMORE sailed from Boston on the 12th of December, 1850, in the expectation of proceeding to Diarbekr with as little delay as practicable. On arriving at Aintab, however, it seemed to be advisable that they should tarry a few months in that city. They remained accordingly till last autumn, when they removed to Diarbekr. In the following letter Mr. Dunmore describes his future home.

We left Aintab, November 5, accompanied by one of the best of our native preachers. Mr. Crane came with us about two days' journey, and then returned. Our native brother did for us all that we could wish; and he was a very good substitute for a missionary. He is one of the little band of preachers whom God has raised up in Aintab; and he has proved himself to be a man of sterling worth. He was a stone cutter; and now he turns his knowledge to good account. We were pleased, and sometimes not a little amused, by his business-like

mode of addressing men. He seemed to lay hold of them, as though he were handling a rough block of stone, which he was determined to bring into shape. He appeared to feel that it was his duty to deal with the souls of all with whom he came into contact; and he was often exceedingly apt in putting and answering questions.

We spent a pleasant Sabbath at Oorfa, with a native brother who has been sent there from Aintab. The little band of Protestants in that place sent a petition to the Porte, some months since, requesting that they might be recognized and protected as a separate community; but they have not as yet received a firman. They are afraid to take a decided stand; and it may be some time before there will be much of a reformatory movement. About twenty men visited our brother's house on the Sabbath for religious instruction. The largest number present at any one time was twelve. There is certainly encouragement to labor in Oorfa; and there is reason to hope that the truth will hereafter take a firmer hold on the hearts of the people.

We left Oorfa Monday morning, and rode only five hours. We pitched our tent near a Koordish village; and the rude inhabitants seemed to take it for granted that, because I was a Frank, I must be a physician, and began to bring their sick and lame to be healed. We succeeded in relieving one poor man of a severe ear-ache, from which he had been suffering intensely several days. For the most part we prescribed soap and water as the safest and most desirable remedy.

We were favored on all our journey with fair weather, good health, and cheerful spirits. When we had nearly reached the top of the mountain, however, one day from this place, and were safely under cover, we had a slight fall of rain, which lasted but a few hours. Next morning we were on our way before day-light, and reached the summit about sunrise. The top was overhung with clouds; and we were thoroughly chilled, though warmly clad. There we found, for the first time in Turkey, trees of spontaneous growth, so scattered over the ever varying surface as to resemble what we had been accustomed to see in New England; and we felt quite at home.

As we began to descend and emerge from the dense mist, our hearts were cheered by the sudden appearance of the vast plain spread out beneath. And as

the rays of the rising sun fell upon its undulating surface, through the broken clouds, the view was truly grand. The black city, with its massive walls, appeared, at the distance of nearly twenty miles, a mere speck upon the landscape.

After a circuitous route down the mountain and across the plain of full eight hours, we entered the gates of Diarbekr about four o'clock in the afternoon, and were welcomed by our native brethren at the house which Dr. Smith had procured for a place of worship and a residence. We were just nine days on the road from Aintab.

### **Salonica.**

#### **MR. PARSONS'S VISIT TO BULGARIA.**

##### *Introductory Remarks.*

JEWISH families are found in most of the large places in Macedonia, Servia, Bosnia, Albania, Thessaly, Roumelia and Bulgaria; and nearly all are accessible to missionaries. Of this whole region, moreover, Salonica, if not the commercial centre, is at least the rabbinic centre. And for a portion of this wide field, it is at present the only point from which the light of the gospel can emanate.

Our brethren at Salonica, therefore, feel that they have a special duty to perform to the Jews residing in the districts which have just been named. And there are others, Greeks and Bulgarians particularly, who should not be overlooked. Hence it has seemed expedient that tours should be made occasionally to different places, for the purpose of making known the mystery of the gospel.

It was with this intent that Mr. Parsons, last autumn, visited that part of Macedonia which lies north-west of Salonica, and then extended his journey to Sophia, the capital of Bulgaria. During a part of the time Mr. Goldberg, a missionary of the London Jews' Society, was his companion. In describing the country through which they passed, Mr. Parsons says: "It lies principally between the Vardar and Struma, and presents almost every variety of scenery, extensive plains, mountains, hills, valleys, rivers, lakes and forests." "The whole region is more fully cultivated than Massachusetts, though with less skill and smaller returns. The chief productions are maize, wheat, rice, tobacco and cotton; the latter being raised extensively in the valley of the Struma." "Great quantities of Indian corn are shipped from Salonica to England."

##### *Doiran—Ostromja.*

Messrs. Goldberg and Parsons set out upon their tour, September 26, with four horse-loads of

Bibles. The Armenian helper at Salonica, Hogenes Arakel, accompanied them as dragoman, &c.; and it became necessary to take a kavass from the Pasha for protection. In the evening of the second day, they arrived at Doiran, pleasantly "situated among the mountains, on the west shore of a lake." It has a population of about seven thousand Turks and Bulgarians, with three hundred Jews. A large Lancasterian school is taught, the pupils being Bulgarians. "The room was neat; the children were well arranged and sitting at desks; and the teacher was affable."

*September 28.* To the Jew this is a most solemn day, it being the first of his year. The Talmud teaches that it is a day of judgment, on which God pronounces sentence respecting the state of every individual. The righteous are sealed to life, and the wicked to death. The intermediate class pass a short probation; for their sentence is suspended till the day of atonement. But few Jews visit us; and those whom we meet, give us a hurried welcome and pass on. Any intercourse with the Gentiles detracts from their stock of merit, and is particularly dangerous on the festival of the new year. At the synagogue, however, we had an opportunity of speaking to several persons.

Leaving Doiran two days later, Mr. Parsons and his companions pursued their journey across mountains and valleys, till nearly four o'clock, when they entered a magnificent valley, watered by the ancient Pontus. The capital of the district is called Ostromja.

30. We entered the chief town, passing some distance under lofty elms, willows and sycamores, having upon our right and left a vast forest of marble shafts with turbaned heads, marking the burial place of myriads. We found that a Greek priest, who had been our fellow traveler during the day, was acquainted with the object of our tour. As he was a legate from the Bishop of Doiran to the Bishop of Ostromja, we feared that he would inform the latter of our arrival, and that we should not be able to sell any Bibles, or have much intercourse with the people.

These fears were realized subsequently. With the Jews, however, there was considerable conversation, the theme being the Messiah, repentance, faith, &c.; but their blindness was deplorable. The Greek school was found to be in a very different state from the one at Doiran. The following extract from Mr. Parsons's journal, applicable not merely to Ostromja, is interesting.

"A few years ago it would have been a matter of offence to carry Turkish Bibles among the people for sale; but now the Turks are among the most interesting visitors. Though they do not buy, they examine, ask questions, and listen to the truth. The Bibles pass from one to another; or they collect in little companies of from three to ten to hear one of their number read. We let them take the books to their homes to read during our stay in whatever place we happen to be. They come, and go, and come again."

*October 2.* We waited till eleven o'clock, hoping that some of the Greeks and Bulgarians would buy our books, in spite of the Bishop's prohibition. We were encouraged to do so by the apparent desire of many to obtain the word of life. But only one ventured to buy, just as we were ready to leave.

#### Istip—Koprili.

The route of our traveling friends now lay through "a part of one of the richest and most beautiful valleys of Macedonia," infested, however, with daring Albanian robbers. The night was spent at the Rodovit khan. On the following day Istip, the ancient *Aetibus*, a place of nearly five thousand houses, was reached about two o'clock.

3. Immediately upon our arrival, the people came in great numbers to see what we had for sale. The advent of Franks, with eight boxes, created a great sensation among the merchants. Upon finding that we had only books, however, they turned away disappointed. But not all; for many waited till we had opened our boxes. Several Bulgarians and Jews greeted with joy works in their own language, and purchased immediately. But the poor Bulgarians met a Greek ecclesiastic at the door of the khan, who told them that the books were prohibited; and some brought theirs back to us.

Next morning a visit was paid to the father of a new born son, in the expectation of meeting a large crowd of Jews. "All were treated with wine, raki and sweetmeats." After a hurried conversation with a number of persons, our brethren went to the house of the Chief Rabbi, a feeble old man. A long conversation ensued with a Jew.

4. When we asserted that God had prescribed no particular form of prayer for our use, his surprise seemed unbounded; and he exclaimed with indignation, the blood rushing to his face, "God forbid." He also said, "Did not

God give Abraham our morning prayer, when he rose up early in the morning?" Gen. xxii. 3. The Rabbies say he rose up early to pray. Hence they have in use the morning prayer which God gave to the Patriarch! We read to him the rest of the clause, and asked if Balaam, who is also said to have "saddled his ass," received a form of prayer. He changed his tone, and inquired if we had any objections to the prayers which have come down from Isaac and Jacob, particularly Isaac's evening prayer, given to him when he went out to "meditate in the field at the eventide."

The next day (Sabbath) was a market-day; and priests and people united in desecrating its sacred hours. The Jews, moreover, observed it as a feast day. On the following morning Hohannes endeavored to sell the Scriptures, as usual; but the prohibitions of the Bishop and his priests met him at every step. Hence his success was but partial.

6. With the Jews this is a fast, and the most solemn day of the year, the Day of Atonement. We visited them in their synagogue, and found them worn out with the previous night's watching and praying, and yet reading and praying, bowed down and mourning most bitterly. If we ask a Jew respecting atonement for human guilt, he replies, in the words of the Talmud, "At this time, when there is neither altar nor temple, there is no atonement but repentance, &c.; for it is said, 'As for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness.'"

7. We have hoped that by prolonging our stay, we should obtain readier access to the Jews, and sell some Bibles. But as they come out this morning from their fasts and repentance, pure and holy in their own eyes, they think it a great merit to begin anew by good works, and avoid contaminating contact with Gentiles. Hence they go about preparing for the next festival, the feast of tabernacles, by building their booths, &c. We were thus compelled to close our boxes, and leave the place at ten o'clock, without selling a Bible. We sold, however, among the Bulgarians ten New Testaments.

Our travelers arrived at Koprili next evening. This place lies upon three steep mountain slopes, and has about five thousand houses, mostly Turkish. At an early hour of the following day a number of Bulgarians assembled at the khan;

and though all knew that the purchase of Bibles was prohibited, many disregarded the injunction.

8. We were happy to learn that here the Bulgarian is taught in the schools. We are encouraged to hope that this most interesting people will not readily give up their own tongue; though the effort to bring them more entirely under Greek ecclesiastical rule is very strong in this direction. We found many who felt the oppression of the Greek priesthood. Such grasped the New Testament, as if their hopes centered in it; and they would have it, in spite of prohibitions. They had been told that we were bad men; but they knew that the books were good. One said with emotion that he wished to have a New Testament, because a Christian without it was no Christian. We are glad to meet occasionally a spark of light and apparent piety.

#### Scopia.

Leaving Koprili about noon, Mr. Parsons and his companions spent the night in Kapolan. Next day they proceeded to Scopia, on the head waters of the Vardar. It has nearly four thousand houses, mostly Turkish.

9. Upon our arrival we went immediately to the Chief Rabbi. His appearance and salutations were friendly. In answer to his inquiries, we told him plainly that our errand was to sell the word of God, both the Old and New Testaments, and to show the Jews from their own Scriptures that the Messiah had come, and that by his death he had made an atonement for our sins. We first opened at Gen. xlix. 10. Upon this passage he contended that beyond the Sabbath, the river which flows six days and rests the seventh, there is a kingdom with sceptre and lawgiver. When he was told that, according to the fable itself, the ten tribes constitute that kingdom, that the sceptre had departed from Judah, and that Shiloh had come, he said that Shiloh meant a great and influential man, such an one as he named. We showed him that this could not be; for unto the Shiloh of the text the nations would gather; and unto one, Jesus of Nazareth, the nations had gathered, and were gathering. In respect to an stoning Savior, a Redeemer through death, he replied that the rabbies had given a different interpretation of Isaiah lxi. from ours, and that implicit confidence should be yielded to them; for it is written, "Thou shalt not decline from

the sentence which they shall show thee, to the right hand nor to the left." Deut. xvii. 11. We showed him that the priests and Levites referred to in the text were very different persons from the rabbies.

Other conversations were held with the Jews, but with no definite results. Next morning two Bulgarian priests called and purchased New Testaments, saying that they were glad to procure them.

We improved the first leisure to visit the Bulgarian school. We found the teacher, a middle-aged man, attired very neatly in half-Frank dress. His manners were pleasing, and his greetings kind. We were invited to sit upon a divan in a verandah, which looked out upon a large garden and orchard.

After talking a while, he invited us into his study, which was neatly furnished, the walls being covered with maps, paintings and prints. He seemed to be pleased with our inquiries in respect to the Bulgarian people and literature. He showed us his library of Bulgarian books, handed us a grammar of the language eighty years old, large octavos of geography and geometry, works on theology, mythology, logic and history, Plutarch's Lives, the works of Horace, Cicero and Homer, a theological treatise on parchment eight hundred years old, and several volumes of native poetry. He said they had the Old Testament, but that it was now very rarely to be met with.

In his school-room we noticed, among a variety of maps, &c., a chart illustrating parts of biblical history, and a caricature which he had made of the Bulgarian nation and its oppressors. The Bulgarian people were represented as a blindfolded woman. We left him, much pleased with our visit, surprised at finding so many books in the Bulgarian language, quite favorably impressed in regard to the Bulgarian character, and having a more ardent desire than ever for the enlightenment of this blinded people.

Soon after our return to the khan, several boys came running to us, with their shoes in their hands, and half out of breath. Some brought money and purchased our books. Others hurried away to their fathers; whereupon the fathers and older brothers came, till we were crowded. Some bought; but others had no money. Still the boys intreated, till the money was sent for, and the books were secured. One

returned his book, saying that the Bishop had prohibited its purchase and perusal. According to our rule, we did not return the money. The young man said the Bishop would punish us, if we did not restore the money, and threw the book at our feet. He afterwards returned and took the book, saying that he would burn it.

Leaving Scopia on the first day of the Feast of Tabernacles, Mr. Parsons and his party set out for Ghiastendil. They had occasion to pass through a number of villages, generally small and very rude in their appearance; and in one of them they spent the Sabbath.

11. Saturday evening we conversed with our host on the subject of religion, concerning which he was extremely ignorant. When asked if he had the New Testament, the book which God has given to us to show us the way of life, he answered that he had. We asked him to bring it. He said he could not, as it was hanging on the wall, behind the lamp! It appeared, therefore, that the salvation of the soul, in his apprehension, depended upon the picture of the Virgin Mary; and he knew not what the New Testament was. We handed him a copy, which he read with apparent delight during our stay. We found but one other reader in the village. To him we sold a New Testament.

The quiet of the Sabbath was disturbed by a Turkish wedding. Next day our friends proceeded to Palanca, "a long, narrow town in a beautiful valley," in which the Bulgarians have a church, a large school, &c.

13. Though we could stay in Palanca but a few hours this morning, we sold thirteen New Testaments in Bulgarian and one in Greek. We were compelled to leave, apparently, just as we had awakened the attention of the people. We sold five New Testaments after our boxes were closed. Several came running after us, even when we were out of the place, with money in their hands. We quickly disposed of all that we had reserved for such an emergency; but our boxes were ahead of us. We deeply regretted the necessity of sending any back empty.

The route to Ghiastendil lay across a spur of the Balkan. "The mountains and hills," Mr. Parsons says, "were covered with oak, beech and pine. The colors of the dying foliage were almost equal in variety and brilliancy to those of New England. But the thatched huts were

exceedingly unlike New England houses; and so were the people, clothed from head to foot in their sheep-skins, the wool-being outside. But there is a still greater dissimilarity in thought and feeling and knowledge." It was late in the afternoon when the party arrived at Ghiustendil.

#### Ghiustendil.

14. On this spot Justinian was born. Hence the modern name of the village. It is still a place of considerable importance; and it lies upon the south side of a wide and fertile valley, about four miles from the Struma. It has a population of some twenty thousand souls, including about eight hundred Jews. Amid the ruins of the ancient city are many massive columns and marble blocks with Latin inscriptions. There is a massive marble vase in one of the mosques, bearing Latin inscriptions. In the vicinity of the place are artificial mounds.

15. We made an early call on the Chief Rabbi, who has visited England, and seen something of the world. We then went to the synagogue and school. We were followed to our khan by a crowd of Jews, of all ages, to whom we spoke of the things of the New Covenant, which the prophet had said before-hand the Messiah would give. Some bought it; while others bought the Old Testament both in Hebrew and Hebrew-Spanish. We were much interested in a young man, who had read the New Testament, and now wished to talk with us, or rather to hear from us the evidence of the Messiahship of Jesus of Nazareth. He requested a copy of the Old Paths and one of each of our tracts.

We also noticed a lad in the crowd, who listened attentively to what was said, and afterwards came repeatedly to see us. Late in the afternoon he paid us a visit, with two others, to inquire further about the Messiah. When shown from the Old Testament that the Messiah had come, he replied, "Yes, Messiah Ben Joseph; we wait for the other." "There is but one. The Bible speaks of but one; and the book you hold in your hand, is the New Covenant, mentioned in Jeremiah." He sat for a moment thoughtfully, kissed the New Testament, and said, "He has come," "he has come," in a doubtful, questioning tone of voice. "But the Messiah is for the Jews," he said; "what have you to do with him? The Messiah is for the Jews; we have him not; he has not come." He was shown the hard doctrine that the Messiah is for all people;

and then the harder doctrines of repentance and faith. He was also told that Jesus would become his Messiah, if he would forsake his sins, and believe in him. Again, after a moment of silence, he said mournfully, "Have we no Messiah? Has he come; and shall we have no Messiah?"

"In looking back upon this day's labor," Mr. Parsons says, "we acknowledged with gratitude that God had inclined many to listen with unusual attention to the gospel." Next morning, leaving Hohannes to converse with two Turks who had called at the khan, Messrs. Goldberg and Parsons went to the Bulgarian school. The teachers, who were ecclesiastics, received them politely. They had been put upon their guard by the efforts of the Bishop; but they said there was nothing wrong in the books, and that they wished to procure some.

16. The Bulgarians seemed slow to come forward to make purchases. We told one and another that it was the last day of our stay. About the middle of the forenoon, however, they began to assemble. During nearly all the rest of the day our room was crowded. We sold our New Testaments very fast. Our entire stock was soon exhausted. The teachers whom we had visited, arrived too late. We had but one copy left; but, as they understood Greek, they took the entire Bible in that language. The independence which they and many others manifested, when they knew that the books were prohibited, was pleasing and encouraging. They had some fear, it was evident; but their desire for the Word of Life, in their own language, overcame their apprehensions. We were not able to satisfy their wants; for which we were sorry. Still they came. Some could read the Servian, which resembles the Bulgarian. Such gladly took the Servian New Testament. Others went away, apparently grieved, yet silent. Others begged us to come again.

#### Sophia—Dubnitz—Return.

On the 17th of October our brethren left Ghiustendil, crossed the Struma, and proceeded to Radomir, a place of four or five hundred houses, where they spent the night. Next morning they set out for Sophia, across the Balkan. In speaking of the country through which they traveled, before they came to the mountain pass, Mr. Parsons says: "The soil of this beautiful district is very rich, and capable of supporting millions. The inhabitants, however, are poor and few. Between the church, the government and the

mountain robbers, they have little hope of retaining what they might accumulate. Hence they have little stimulus to labor for anything beyond the bare necessities of life." At ten o'clock the summit of the Balkan was reached, and at half past three the capital of Bulgaria Sophia has a population of some thirty thousand Turks and Bulgarians, and at least six thousand Jews. Through the combined influence of the Pasha and the Bishop, however, but little was effected in this city. The selling of the Scriptures to the Jews even was prohibited. On the 21st of October, therefore, our friends recrossed the Balkan, and proceeded to Dubniza, which has less than two thousand houses.

23. The Jews rejoiced at our arrival. The Turks had recently burned their synagogue, which contained nearly all their books. They wished, however, to buy only the Old Testament. They had been carefully guarded against the New Testament and the Old Paths. We found an unusual desire for the Hebrew-Spanish Bible. We sold five to be placed in the synagogue for common use and several copies to individuals. One poor man, who had no money, brought a new shirt, wishing to exchange it for a Bible. The people continued to come to us till late on Friday, when, it being the eve of their Sabbath, they could buy only through Gentile hands.

Here Mr. Golberg set out for Constantinople, according to his previous intention, while Mr. Parsons and his Armenian brother turned their faces towards Salonica. They reached home in safety October 30.

### Gaboon.

**LETTER FROM MR. PORTER, OCTOBER 1,  
1851.**

In September last Messrs. Bushnell and Porter made two excursions up the Gaboon River and its branches, partly to proclaim the gospel of Christ, and partly to become better acquainted with the country as a missionary field. To some of the places which they visited, no white man had ever penetrated before. Our brethren were deeply impressed with the preparedness of the whole region for missionary labor. "Would that we could have taken with us," says Mr. Porter, "some of the hopefully pious young men at home, who ought to be here, or preparing to come here. Surely, they must have been stirred up to give the gospel to this poor perishing people."

Messrs. Bushnell and Porter, on their first tour, went to King George's Town and Oviziwe, the

latter being a new place, built by some of King George's people under the direction of a brother who is called Governor; thence they proceeded to a district, on the other side of the river, containing some half dozen Bakélé and Shikani towns, known as Dongila; after which they ascended the Rágali, a branch of the Gaboon, where are several Bakélé towns.

### King George's Town—Oviziwe.

We left Baraka September 13. After a pleasant sail of about six hours, and spending a short time at Konig Island, where Mr. Bushnell has a temporary residence, we arrived at Oviziwe. As we entered the town, we found the people around one of the houses, where a slave of Governor was just dying. It was too late to do any thing either for his soul or his body. The room was full of women, weeping in the most piteous manner, and calling upon the spirits of their fathers. But their cries were in vain.

As we entered, they turned to Mr. Bushnell, and besought him, especially the mother of the dying man, in the most heart-rending manner to help and save him. "You are our missionary," they said, "our father. You are Governor's friend. Oh, help us, and do not let him die," &c. As these words were accompanied by cries and tears and beseeching looks, we felt in some measure what a dreadful thing is death, without one ray of light from the future world!

We turned away from the distressing scene, and spent a few minutes in conversation with Governor. He seemed in deep affliction, and could not speak without tears. The dying man was his favorite servant; and he loved him as a son. We spoke of Christ and the way of salvation through him. He listened with interest, and asked a few questions; but he thought we ought to send a man to live there; for, as we only came occasionally, they forgot what we said at one time before we came again. He seemed to be a man of considerable character for a native; and they say he drinks no rum.

After calling on a converted Krooman, who teaches a school at Oviziwe, Messrs. Bushnell and Porter repaired to King George's Town, about three miles distant, on an eminence which affords an extensive prospect.

### Historical Gleanings.

During the evening we conversed with King George about the people who for-

merly inhabited this region. He said that the first occupants were the Divwas. Then the Mpungwes lived far back in the bush; and it used to be thought that if one of them saw the salt water, he would soon die. The Divwas have dwindled away, and only one man, now living in Tom Lawson's town, on the south-west side of the river, is left.

The Mpungwes came down first to the head waters of the river; and, gradually wasting away, they have descended to the lower part of the river. When King George was a boy, all vessels anchored off his place; and his father was the principal trader. Then the natives sold ivory, black wood, red wood and slaves to the English and Americans, as well as to the Spanish and Portuguese.

The Shikanis next came over the mountains, and were a wild, fierce, powerful and numerous tribe. The Mpungwes looked upon them as they now look upon the Pangwes. He called them, like most of the old men, "Builimen," which is a corruption of a Portuguese term for ass. But the Shikanis have almost literally sold themselves out; and are now a miserable remnant, whose villages are scattered among the border towns of the Mpungwes and Bakelés.

The last named tribe came still later over the mountains, overpowering the Shikanis, and are now the principal occupants of the branches of the Gaboon. Within the last ten years the Pangwes have made their appearance; and probably there are as many as five thousand who have come over the mountains, and taken possession of the upper waters of the river. The other tribes are receding before them, and coming down nearer to the coast.

Next (Sabbath) morning our brethren preached to a number of the natives; "but they were nearly all under the influence of liquor, as two canoes had come up the evening before from the trading factories near Baraka." Mr. Porter had a long conversation with King George in regard to his intemperance. He made fair promises; but it is doubtful whether he will keep them.

### *A Funeral.*

Towards noon we went down to Ovizwe to hold a meeting; but we were obliged to wait awhile, on account of the funeral ceremonies of the slave who had died the night before. The house was more crowded with women than ever; and all appeared very sad, while many of them wept. A few men were prepar-

ing a box, somewhat resembling a coffin. This is unusual in the case of slaves; as they are for the most part literally "thrown away," which is the meaning of their term for burying in any form. The deceased was dressed in his ordinary apparel, a cloth fastened around the waist and extending below the knees. All his other clothes, some of them quite large and gay, were spread over him; his hat was put on, his face being covered. After he was laid in the coffin, they put in a cup for him to drink with, a knife, a fork and a plate for his food; and they nailed on the cover. A long stick was then lashed lengthwise upon the top, to facilitate the removal of the corpse. Much time was consumed by these arrangements.

A rude drum was now brought, and preparations were made for "making cry." Women came, bringing their country chairs, and they sat around the door. Soon the drum began to beat, and the females in and around the house set up a most piteous wail, which they kept up for about half an hour. After they ceased, some eight or ten slaves took the body, and bore it away to bury it. Their custom is to deposit the corpse in the bush, at a distance from the town; and if it is a slave, they leave it unburied, and then run as fast as they can, so that the dead man shall not get up and follow them. If one of the number falls, they think he will soon die. The burying is done by slaves, none of the relatives following the body to the grave, or ever visiting the place.

After this burying party came back, they washed all their clothes. At night they built a fire, around which they danced and yelled till morning, to keep off the spirit of the dead man, making the mangrove forests around the town ring incessantly.

Messrs. Bushnell and Porter were able to address a few of the natives "on the way of life and salvation."

### *Dongila—The Rágdi.*

Crossing the next day to Dongila, our brethren held a service in one of its towns; and they were highly gratified with the attention which the people gave to the Word. Having ascended the Rágdi about three miles, Messrs. Bushnell and Porter spent the night at Ebuna's town. In the evening they preached to nearly one hundred attentive hearers. "It was worth coming from America," Mr. Porter says, "to tell the story of Jesus to these poor heathen, who had scarcely

heard it before." Early in the morning another discourse was preached; after which our friends proceeded up the Râgâli. At the end of about seven miles they came to "a town quite large and new," respecting which Mr. Porter writes as follows :

It had never been visited by white men, and curiosity brought a large number to hear us preach. Many, however, seemed afraid to come into the house, but stood around the doors, or looked through the chinks in the wall. The head man was eating dinner with a Pangwe visitor; but he received us cordially. The Pangwe was a man of great strength, judging by his large muscular frame; and he was perfectly composed, though he seemed delighted to meet us. He wished us to visit his people on the Asango, and said they would be glad to see us. After the service we returned to our boat; and, as the tide had turned, we went down the stream. Having preached in one of the towns on the Râgâli, and left our guide at Ebuna's, we came that night as far as Konig Island. On the following day we arrived at Baraka in safety.

#### *Passage up the Asango.*

The next excursion of Messrs. Bushnell and Porter was to the Pangwe country. They left Baraka September 24, and arrived in the evening at the residence of Diabedambe, a Shikani who had agreed to accompany them.

About four o'clock in the morning, we resumed our journey, as the tide was beginning to rise. As we sailed up the river, the outline of the opposite shore, some eight miles distant, was just visible through the darkness. At length we left the broad bosom of the Gaboon, and began to ascend the Olombo Mpoul, the larger of the two rivers which unite to form it. This is the left hand branch, and comes from the east, the Rembwe entering from the south east.

About eight miles from Diabedambe's is the mouth of the Asango, where we stopped at a small Shikani town, to purchase fish for our men. When we began to ascend the river, it was scarcely daylight. Our general course was north, though the stream was very crooked. Some fourteen miles up we came to a Bakélé town, where we stopped and procured an interpreter, who could speak Pangwe. The women, when they found that the young man was going with us, set up a great clamor to prevent it, saying that the Pangwe did not want to see

white men, and would kill us all. But he put on a red coat, procured, I suppose, from the English, and, taking a sword, went with us, saying with a courage that was truly ludicrous, "If I die, then I will die."

As we proceeded on our way, we passed two other Bakélé towns, within about a mile of the one where we stopped last. Then, sailing through a wild region for some twenty miles or more, and passing a place which, we were told, the elephants had destroyed by breaking down the houses and driving away the people, we came to where the bush spanned the stream. We had gone some distance in fresh water; but the tide, as we were ascending the stream, was in our favor all the way; and it was now past noon. Our boys had been rowing vigorously at least six hours from the mouth of the river, and, as our boat sails finely, and the tide was quite strong, we thought it must be as much as thirty-five or thirty-six miles.

#### *Intercourse with the Pangwees.*

After landing, Messrs. Bushnell and Porter endeavored to find a Pangwe town. They soon came to a head-man, with a native axe in his hand.

He returned our salutations, and soon invited us to sit down beside him on a fallen tree. Several other men and one woman gathered around us, all uttering exclamations of wonder and admiration. As some came armed with spears and guns, the head-man sent them away to leave their weapons, before he would let them approach us. We showed him some articles which we had with us, such as coin, pocket-knife, compass, &c.; but when Mr. Bushnell lighted a friction match, he seemed frightened, and did not wish to see anything else.

We wished to proceed to the town; but it was some distance off; the tide would soon ebb; and we were so far up that at low water our boat could not advance. The woman said, moreover, that we must not go to the town, but must stay there, and they would send and call the people. As it was very warm, we concluded to return to our boat, where we could sit in the shade.

At length the people began to arrive; and soon there were nearly a hundred men, women and children. We purchased a few things, and declared to them the words of eternal life. They listened with respectful attention; and when we left they were more quiet than

the inhabitants at the Bakéïe towns usually are. We gained their full confidence, I think, and we were much pleased with their appearance. The men were very muscular and healthy; and all were uncontaminated by the vices which have been introduced on the coast by unprincipled traders. How important that these people be met, as they come down, by the influences of the gospel!

They are quite rude, wearing scarcely any clothing; but many of them paint their bodies with red wood, so as to give them a purple look. Nearly all wear ornaments of white beads, iron and ivory rings, &c. Their iron seems to be of a superior quality; and many of their implements are made with taste and skill equal to that of any people in the world.

While we were talking with the people, Dinbedambo made a solemn covenant of friendship with the brother of the headman. They first chewed a kind of bush pepper; then scratched their hands, so as to start the blood; then, having rubbed the places with the chewed pepper, they touched their hands together, so as to mingle their blood. "Now," they say, "if any persons belonging to either tribe go to the towns of the other, and are injured in any way, those who commit the wrong will die." None ever presume to break such a covenant.

After spending an hour or two with the Pang-wes, Messrs. Bushell and Porter set out on their return. At the first Bakéïe town they were overtaken by a shower of rain; but they improved the opportunity to preach to the natives, who came together in considerable numbers. They then proceeded to the town where they obtained their interpreter; and there they ate their first meal for the day, having been all the time anxious to improve the tide. They arrived at Dinbedambo's town about eleven o'clock at night, and the next day landed at Baraka.

At the close of his letter Mr. Porter says: "The region which I have now described, is to be my parish. I have hired a house at Ebana's town, a very central position, for three months. Tomorrow I expect to go to take possession."

#### Canton.

##### LETTER FROM THE MISSION, SEPTEMBER, 1851.

THIS letter contains a report of the labors of our brethren at Canton, during the year preceding its date. An appropriate reference is made to the death of Mr. James G. Bridgeman. "His

soul went down behind a cloud," the mission say; "but we believe he now knows by experience the full meaning of the words which formed the conclusion of his own report one year ago, 'For me to live is Christ, and to die is gain.' We are comforted by the thought that he is now one of the spirits of just men made perfect in Christ Jesus."

#### *Religious Services.*

In speaking of the religious services conducted by the mission, our brethren say:

Last year Dr. Ball commenced a daily service in a small room in the part of his house fronting the street, which has been continued to the present time. For the last three or four months, however, the two Chinese assistants, Tien-tsai and Laisun, have taken charge of it on account of his indisposition. "There appears to be an increased readiness among the people to listen to the gospel." The Sabbath service in the Tié Chew dialect has also been regularly sustained during the year. It has generally been conducted by the assistant Tien-tsai. The scholars, printers, domestics, &c. assemble at two o'clock each Sabbath afternoon for public worship. At night they go to Dr. Happer's, about a mile distant, and attend a preaching service in connection with the members of his school and others. Two individuals, who have attended the meeting regularly since it was commenced in the winter of 1846, give some evidence of having been born of the Spirit. One of them, a printer, who has been several years in the service of the mission, has requested baptism. The other has been employed for two or three years past as the teacher of the school; but by profession he is a block cutter. He went to Singapore, at the time the mission was established there, to cut blocks and print. Both of these men have taken an active part in a native prayer meeting, which was begun in November, 1850, and has since been held weekly.

Mr. Williams has regularly held two services on the Sabbath, and during a part of the time three; the united average attendance having been fifty. At Dr. Parker's hospital, a few females have been present.

Mr. Bonney has generally held one public service on the Sabbath, in the village of Sun Chow, where he has resided. During the working days of the week there has been no public meeting; but the time has been spent in visiting

the schools and inhabitants of his own village and its vicinity. The number present each Sabbath is from ten to thirty; and they generally give good attention. In imparting instruction the four Gospels and Acts of the Apostles are used, no other portion of the Scriptures having been furnished in sufficient quantity.

Mr. Bonney is not yet able to report a single instance of a native's forsaking his idolatry.

#### *Schools—Tract Distribution.*

The boarding school under Dr. Ball's care has twenty-one scholars. Within the last year three have completed the period for which they were bound, two of whom engaged in printing. One of them has since died of a fever. Two other boys have been taken from the school. Only one remains, who is to be furnished with clothing by the mission; and his time will be out in a few months. The older boys have been instructed in the rudiments of geography and natural philosophy, in addition to lessons in the Chinese classics, the Scriptures and other religious books. Those who have entered the school more recently, have studied Christian books and the Scriptures. On the Sabbath all the scholars have lessons suited to the duties of the day. Miss Mary L. Ball and Laisun have assisted in the instruction of several classes. The cost of the school for the year ending June 30, 1851, was \$325 58. The boys earned \$44 85, by folding and binding books, making the net cost \$280 73.

Mr. Bonney has not had any school under his entire supervision, as no funds were set apart for that object. There are two schools of twenty scholars each in his village; but the parents are unwilling that Christian books should be introduced at once as a part of the regular course of study. And were they willing, the teachers are not qualified to give instruction from them.

Dr. Ball has distributed tracts almost daily at the door of his house fronting the street, assisted by Tien-tai and Laisun, they spending some time at different hours of the day. There are always many large boats moored before the door which have come from villages more or less distant, loaded with produce of various kinds, and each having on board not less than five persons, and sometimes scores. These always appear eager to receive books; and they often apply for medicine. They also

make a part of the daily congregation. A few excursions have been made into the country for the distribution of books. Tien-tai has visited, quite regularly, a number of junks engaged in the coasting trade of this province, and generally manned by men who speak his dialect, or one much like it.

Mr. Bonney has continued the distribution of the Gospels and tracts, as in previous years, but not to so great an extent. He has made one hundred and twenty visits to villages in the immediate neighborhood of Whampoa. From twenty to one hundred tracts have been distributed each time.

Mr. Williams has also distributed a few hundred tracts.

#### *The Press—Conclusion.*

At the Chinese press, under Dr. Ball's care, there had been printed for the mission at the close of the year ending June 30, 1851, 202,400 tracts of various sizes, besides several thousand tracts and religious books for other societies, &c. During the same period seven hundred and twenty copies of the Gospels and Acts have been issued. At the Anglo-Chinese press, which has been under Mr. Williams's care, there have been printed six hundred thousand octavo pages, besides a few jobs. The supervision of the Chinese Repository has occupied a portion of Mr. Williams's time, and will continue to do so for a few months to come, when the work will cease. A general index of all the matters contained in the entire work is about all that remains to be done.

Our brethren make a brief allusion, in closing their annual report, to the use of opium, which is "as prevalent as it ever has been among all classes." After referring to the extent and consequences of gambling among the Chinese, they say:

At this season of the year a mode of gambling is practiced, which is peculiar to the country. The hills and fields are searched at night by men with lanterns for little crickets. These are kept in small boxes till the appointed day; when crowds of people assemble in a large building, and engage in the amusement of cricket fighting. Ten, twenty and even fifty dollars are staked on the fighting qualities of a little cricket. To what low and debasing practices will not a heathen descend, when left to follow his own evil imaginations and devices!

While mourning that so few are converted from the error of their ways, the mission still labor in hope of a future harvest. In the meantime its strength should be greatly increased. Hence our brethren say :

The need of more laborers in this field has been so often presented, and

the request for them so urgently made in former letters, that it is needless to dwell upon this topic now. The want is still as pressing as ever, and even more so, as the prejudice against foreigners gradually decreases, and new openings for missionary residences and labors are offered.

### Miscellanies.

#### DISCOVERIES IN SOUTHERN AFRICA.

A LATE number of the London Record contains a letter from Francis Galton, dated Eikhamas, Namaqua Land, August 16, 1851, which throws some light upon the geography of Southern Africa. The most important part of the letter is as follows :

I have returned after a journey not quite so long as I had hoped to make. Of perfectly new country I have explored about five hundred miles out, returning by much the same route. I did not quite reach the Portuguese, or the magnificent intervening river, of which the Cavene is only a branch. Those abominable wagons have been like a drag-chain upon me; but every thing has ended well, and we have had no sickness. I have had plenty of occupation in mapping the country. My guns have been quite idle, as there is little or no game of any sort. After leaving the furthest missionary station, I found myself between the two principal black chiefs, who were on the eve of fighting; however, I contrived to get my party clear of the massacre, and passed on without guides, being also fortunate enough to find sufficient water from place to place for the oxen as well as for ourselves; so that in that way we had no hardships.

The country was a dense mass of thorns, not simple straight thorns, like a quickset hedge, but curved like fishhooks. The oxen would not face them; it was terrible work to drive them on. I often tried the strength of these thorns by fastening a piece of rag to a spring balance, and pulling until the thorn broke. One thorn stood a pull of twenty-seven pounds. Our clothes were in rags; and at first our skins were very painful from being so much torn, especially as the scratches generally festered; but we grew hardened in time.

I found my way to the reported Lake Omabondi, which was dry as dust; not a drop of water in the reeds. From the natives' description we had reckoned upon seeing a large sheet of water, about thirty miles by eight. It was, however, nothing but a water-course, three hundred yards broad, and in the rainy season might be two

miles long. Lake N'gami I have not tried for. I traveled on northward. We moved very slowly; the wagons had to crush through every thing, and the oxen would not pull through the thorns. After three hundred miles I reached the end of the country of the Ovakerers, where was a large village. Thence I endeavored to get guides on to the Ovampo; but the chief would not give them; so we went off alone, as we were resolved not to be beaten. As we were just starting, the oxen were frightened, and set off at a trot. There was in front of them a great stump, apparently rotten, but in reality a hard, strong tree. The near fore-wheel of my best wagon came against this, and crash went the whole concern. We set to work, brought the oxen alongside, made a hedge of thorns, cleared the ground, and at once despatched a party to cut down trees to mend it. The road had been so stony and execrable in every way, that it would have been folly to venture on with an axletree of green wood; therefore the wagons necessarily had to remain there while the trees seasoned.

I upon this halved my party, and Anderson and myself saddled our oxen and moved on to the north. We found a man who said he could take us in a fifteen days' journey to the Ovampo; but he led us all wrong, and we were hard put to it for water. All kinds of little disasters occurred. We made three attempts to proceed, and the third time most fortunately met a trading party from Ovampo, who had come down to buy cattle; so we returned with them, waited three long weeks until they were ready to go back to their own country, and then accompanied them thither. After two hundred miles' travel the bushes and thorns suddenly ceased; and the charming corn country of Mondongo, with its palms and fruit trees, lay before us. I rode off to the King, and crowned him straightway with that great theatrical crown which I picked up one day in London before starting, thinking that it might come in opportunely among the savages. He was a brute, fat as a tub, but his people were most hospitable. The journey had lasted longer than I expected. My oxen were in a sad

state, footsore and with galled backs. I had to buy and carry back provisions, as we had but little cattle left. The Cavene River was four or five days ahead, but Naugoro, the King, would not allow us to go to it. Had I been able to remain with him for three or four weeks, I might have over-persuaded him, as he had a strong dislike to gunpowder; but it was quite impossible to stay, as my wagons and men were left in such precarious situation. I therefore packed five hundred pounds of corn, flour, beans, &c. on my oxen, and returned.

I found my wagon well mended, the axletree better than before; and about sixty sheep and a few oxen had been bought by my men, and added to our store during my absence. We returned without accident of any sort, by a slightly different road, and I am now with the Namaqua chief. I told you in my last letter that I made peace all over his country, and it has been admirably kept during my absence. I have, therefore, given Jonker (the chief) a cocked hat and an old ambassador's coat of Mr. —, with which he is highly delighted. I now intend going to the east for a little ele-

phant shooting, and I shall exchange every thing I have for ivory, (of which the Namaquas there have an abundance,) take it down to Walwich Bay, and start by the missionary ship for the Cape or for St. Helena, either in December or January, unless another opportunity offer for going farther into the country. A trading party of blacks, from the Portuguese country, were at Mondongo while I was there, but I was unable to send letters by them; for the people are very superstitious there, and would have nothing to do with written things. I have, of course, found out much about the country of great interest. A posse of missionaries are about to follow my route. The Ovampos are really a charming tribe of negroes; but every other nation I have either seen or heard of, are brutal and barbarous to an incredible degree.

The same writer says that Naugoro lives in latitude  $17^{\circ} 57'$ , and longitude  $16^{\circ} 45'$ . This is farther north than any traveler or missionary had gone before.

## Proceedings of other Societies.

### PARIS EVANGELICAL MISSIONARY SOCIETY.

THIS society has hitherto been remarkably prosperous. It has sustained but one mission; but that has enjoyed the divine favor in an unusual degree. At the present time, however, its prospects are darkened by the war in South Africa. The contest between the English Government and the natives has at length reached the field in possession of our French brethren, and inflicted serious injuries upon a part of their stations.

The number of stations actually occupied by the mission, at the date of the last report, was ten. During the financial embarrassments of the society, which grew out of the revolution of 1848, three stations, Hebron, Hermon and Cana, were suspended; but measures have been taken for resuming operations at each of these points. The following statistics are taken from the last report.

Stations.	Communis'ts.	Catech.	Scol.	Cong'ns.
Wellington,	44	15	—	300
Bethulie,	200	—	140	500
Carmel,	40	15	—	—
Beersheba,	391	106	80	600
Morija,	326	146	—	—
Thaba Bosiu, 121	—	9	—	250
Mekatting,	—	50	—	—
Bere,	23	—	—	—
Botheda,	—	—	—	—
Motito,	—	—	—	—

From the Treasurer's report it appears that the balance on hand at the commencement of the year was 145,085 fr.; and the receipts of the year have been 108,393 fr., the donations and subscriptions having amounted to 99,321 fr. The disbursements of the year were 141,028 fr., of which 105,704 fr. have been disbursed for the mission in South Africa, besides 10,750 fr. appropriated for the education of missionaries' children.

The society is contemplating an enlargement of its operations. To this end it is proposed to commence a new mission in the French Antilles.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**CHEROKEES.**—The national female seminary has been greatly blessed since its opening in May last. During the month of July there was deep solemnity in the institution; and prior to the close of the first term, August 7, two or three of the pupils professed to have passed from death unto life. When the second term commenced, October 1, it was manifest that the Spirit of the Lord was still present; and the state of things became more and more interesting. On the evening of December 10, those who were indulging a hope that their sins had been forgiven, were invited to meet in Dr. Butler's room. More than one-half of the scholars (the whole number being twenty-five) assembled accordingly. "As they had but a short time to spend before going to their evening studies," Dr. Butler says, "I devoted the few minutes to an explanation of the meaning of the phrase, 'She has a hope,' and then prayed with them. After the study hour was over five of our pupils, anxious and weeping, came to my room, and I conversed with them. Next evening two others came, neither of whom was present the evening before." "Our school has been for months, and still is, a Bochim, a place of joy and trembling, of hope and fear." "Gradually and almost imperceptibly the work has gone forward, until it has reached its present state. It has advanced in such a manner, and by such secret influences, that it must all be ascribed to the influences of the Spirit." Dr. Butler says that he has not seen such a state of things since 1816-17. The friends of the Cherokees will rejoice greatly in the favor which God is showing to this infant seminary. May the baptism which its first class has received, be enjoyed by all who shall enter its walls in coming years!

**CHOCTAWS.**—A recent letter of Mr. Wright states that twenty-two persons were admitted to the Wheelock church on profession during 1851.

**NEW YORK INDIANS.**—The following extract from a letter of Mr. Rockwood, dated February 2, describes a state of things among the Tuscaroras, which will give great satisfaction to the friends of the red man:

I wrote you early in January, giving you a brief account of the state of things among this people. The awakening has continued with increased interest to the present time. Many are indulging the hope that they have passed from death unto life; while others are still anxious and inquiring. Backsliders are reclaimed, and professors of religion are revived. No extra meetings have yet been held, except that we have had inquiry meetings on two Wednesday evenings. There were more than twenty inquirers present at the last, embracing some who were quite

young, and others far advanced in life. Among them were some of the most hardened and abandoned persons in the tribe. Thus far the work has been silent, solemn and impressive. There is nothing like excitement. I have never known a work of grace where the feelings were so subdued and silent. Even the hope of the young convert is "quietness and assurance," rather than ecstasy. In some cases the peculiar calmness and sweetness of expression in the countenance are a true index of the calm of the soul.

One of those who united with the church in January, has already entered the church triumphant in heaven. Her sickness was short and at times painful. But she was cheerful and resigned. The words, "The Lord is my shepherd," afforded her great consolation. At one time, when she was thought to be dying, she looked up and gazed as if she saw something, and, reaching forth her hands as if to receive it, exclaimed, "Beautiful flowers," emblematical, doubtless, of the fruition she now enjoys. We feel that her death is a great loss to us. She was a lovely girl of eighteen, intelligent, and spoke the English language well. We had hoped that she would be particularly useful as an interpreter in the female prayer-meetings, and as a co-laborer. But God had another and higher sphere for her.

Death is busy among this people. Yesterday a young man of promise was consigned to the grave. His decease was sudden and unexpected. His funeral, being on the Sabbath, called together a large number. The Indians, together with the white people present, made the largest congregation I have ever seen here. Every available seat was occupied, not excepting the pulpit stairs. It was a solemn and impressive occasion. I addressed the people from the words, "Therefore, be ye also ready," &c.

Mr. Wright says, under date of February 5: "We have hope that a few individuals will prove to have been truly converted within the last few weeks. Several others attend our inquiry meetings, and manifest more or less interest in the subject of religion." There is reason to hope that God has a blessing in store for the Cattaraugus Reservation.

Mrs. M. N. Hall Burgess died on the 30th of December. For sixteen years she has labored with her brother, Rev. William Hall, on the Alleghany Reservation. She has been singularly devoted and earnest in the service of her Master; and her end was eminently peaceful. Her last words were: "Dear Savior, come quickly." She had been married but a few weeks.

**GANOON.**—Messrs. Walker & Preston, with their wives, arrived at Monroe on the 9th of December, in good health. They spent two weeks at Sierra Leone, where they had "very friendly and pleasant intercourse with the English missionaries and with some of the civil officers," &c.

**SOUTH AFRICA.**—Intelligence of the death of Dr. Adams has been received from Cape Town.

Letters communicating the particulars of this melancholy event are daily expected from the mission.

**SIDON.**—In regard to Sidon Dr. Van Dyck speaks as follows, in his letter of November 14:

Previous to my visit at Hasbeinya, and since my return, my intercourse with the people has been almost constant. For several days past I have scarcely had opportunity to write a letter. The only topic of conversation is religion. The number of persons whose minds are enlightened, exceeds what we had been led to expect, though the attendants upon public preaching as yet are very few. A letter from the Bishop has been read in the churches, warning the people against being present at our worship; but this has done us more good than injury.

**HASBEIYA.**—Dr. Van Dyck made a visit to Hasbeinya about the 1st of November. After his return to Sidon, under date of November 14, he wrote as follows:

The interest manifested in the Word at Hasbeinya is very encouraging; and the Spirit seems to be working effectually in several hearts. Sabbath evening the whole assembly was in tears, under an exposition of "the walk to Emmaus." In Rashaiah Elias Yacobe is laboring quietly and perseveringly among his townspeople; and several who were not long since his strongest opposers, are now his warmest supporters; and one of these seems to be a truly renewed soul. In Ibel sixty-two persons have determined to petition the authorities to have their names enrolled in the tax list as Protestants. Yacobe el Hakim, so long alone in that village, has now quite a congregation at his house every evening. Dahir has now several disciples in El Khiyam. We want preachers for all these places, or at least for Rashaiah and Ibel. Indeed, there is a great call for men to proclaim the gospel. Our brethren in Hasbeinya are as active as they can be in their circumstances; and we have advised the most pious and intelligent of them to take turns in visiting Ibel and El Khiyam, and spending a day or two at a time, to assist in instructing those whose minds have recently been aroused to inquire after the truth. In Hasbeinya our brethren are giving of their substance to aid in the work of the gospel. At each monthly concert they take up a collection for this purpose, aside from what they pay towards keeping the place of worship in order, &c. In proportion to their ability they give liberally and willingly; and I bear some of their witness that they are ready to give beyond their ability.

**SALONICA.**—Under date of December 27, Mr. Dodd says: "Notwithstanding the continued and perhaps increased fear of the Jews friendly to us, we have a regular weekly attendance of from four to ten persons. Very few visit us at our houses; and they come very early. But we can see the Jews at their houses and shops, if we do not go too frequently; and we are well received."

**NESTORIANS.**—From a letter of Mr. Breath, dated November 17, the following extracts are taken:

Both seminaries are again in session, with about the usual number of pupils; the male, un-

der the joint superintendence of Messrs. Stoddard and Cochran, having forty, and the female thirty-five. The interest in these institutions is steadily increasing among the people; and we think we may reasonably hope that, before many years, parents will be willing to bear the principal part of the expense incurred for the support of their children. They already clothe them in part; and this they do, apparently, with increasing cheerfulness.

About two weeks since we despatched two native brethren, Deacons Moorad Khan and Moshell, to spend the winter in Bootan. The first was formerly a teacher in the female seminary; the latter was one of those who spent the last winter in those regions. We trust that something will be accomplished directly for the advancement of Christ's kingdom by their sojourn. By intercourse with the people, moreover, much will undoubtedly be done towards allaying the prejudices there entertained against foreign religious influence and evangelical doctrines.

Since our last letter Messrs. Wright, Coan and Rhee have spent several weeks in Gawar and the neighboring districts. They were much encouraged by the interest manifested in their work on the part of the people. They visited Mar Shimon at his residence in Koehanni, who treated them with marked attention before his people, and appeared friendly to our labors. From the Turkish authorities they procured passports for Moorad Khan and Moshell; and Mar Shimon promised to give them a letter to the people of Bootan, which should serve to show that they had his confidence.

Mr. and Mrs. Coan and Mr. Rhee have decided to spend the winter in Gawar. They will locate themselves in Memikas, Deacon Tamio's village.

## Home Proceedings.

### EMBARKATION OF MISSIONARIES.

On the 17th of January Rev. Albert A. Sturges and Mrs. Susan Mary Sturges, of Graville, Ohio, sailed from Boston for the Sandwich Islands, in the Snow Squall, Captain Bonsley, in the expectation of proceeding to Micronesia with the missionaries destined to those islands. Mr. Sturges pursued his academical studies at Wabash College, and his theological at Yale College.

## DONATIONS,

### RECEIVED IN JANUARY.

#### MAINE.

Cumberland co. Am. So. D. Evans, Tr.	
Gorham, m. e.	55 74
N. Bridgeman, Cong. ch.	7 00
New Gloucester, Geot. 54,71; la.	
40,99; to comr. Mrs. Sarah W.	
Merrill an H. M.	104 00
Portland, Ed ch. m. e. 63,24; a poor	
woman, a thank offering, 75c.;	63 20
Westmead, A friend,	1 00
Yarmouth, Miss E. L. C. for her	1 00
child.	
Franklin co. Am. So. Rev. I. Rogers, Tr.	1 00—\$22 73
Strong, m. e.	4 00
Kennebec co. Conf. of the B. Nason, Tr.	
Waterville, Cong. s. s. 2; an indiv. 1;	3 00

Linnco co. Aux. So. Rev. J. W. Ellingwood, Tr.			
Beth. W. M. Rogers, (of wh. for debt, \$5; to cons. Rev. James L. H. of Albany, III. an H. M.)	75 00		
Rockland, Cong. par. 15; juv. asso.			
1,655;	16 65		
Wiscasset, Cong. ch. m. c.	23 00—114 65		
Penobscot co. Aux. So. E. F. Duran, Tr.			
Bangor, 1st par. a. s. 57; Hammond, Cong. (of wh. for debt, 10.)	131 00	Fair miss. meeting, 13;	201 00
Brewer, H. & Mrs. A. F. Page to cons. Miss REBECCA F. PAGE an H. M.	102 00		
Hampden, Cong. ch. and so.	26 28		
Passadumkeag, m. c.	4 00	333 34	
	657 75		
Cahira, cong. ch. and so. m. c. 150; s. s. for Jane Darling, Ceylon, 22 58; Camden, cong. so. 18 85; m. c. 33 16, wh. cons. Rev. B. C. CHASE an H. M.; la. miss. so. 22 74; s. s. miss. so. for young men's sem. at Mt. Lebanon, 23 78; Eastport, G. A. Peabody, for debt, 10; Munson, m. c. 14; Perry, m. c. 6; Rumford, cong. ch. 5;			
	366 43		
	994 15		

## NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.			
Jaffrey, A friend,			
Keene, Gent. 80 95; la. 42 78; wh. cons. WILLIAM TORRENCE an H. M.; W. Torrence, for debt, 10;	1 00		
Mrs. M. Breed, for do. 5; Miss P. L. for do. 1; a friend, for do. 10;			
A. K. for do. 3; juv. Hesbion, so. for fam. sch. at Shanghai, 16 37; 162 30			
Walpole, La. sew. cir. for Ceylon sch.	25 00—152 30		
Grafton co. Aux. So. W. W. Russell, Tr.			
Bristol, m. a.	12 00		
Hanover, Cong. ch. m. c.	5 00		
Haverhill, M. E. C.	2 00		
Littleton, m. c. 17 85; s. s. cons. for schs. at Madura, 3 15;	91 00		
Orford, West cong. ch.	26 70		
Plymouth, Cong. ch. and so. m. c.	47 72—121 42		
Hillsboro' co. Aux. So. J. A. Wheat, Tr.			
Amherst, Gent. 93 88; la. 71 90; m. c. 47 95; wh. cons. STEPHEN DAWSON and Mrs. HANNAH DAWSON H. M.	215 70		
Bedford, Gent. 140; la. 31 72;	171 72		
Goffstown, Cong. so.	10 00		
Hanover, Cong. so. m. c.	48 00		
Hillsboro' Centre, O. C.	50		
Hollis, m. c.	97 81		
Manchester, 1st ch. m. c. 17 38; J. H. 10;	27 33		
Nashua, 1st cong. ch. wh. and prev. dona. cons. Mrs. ISAAC SPAULDING and Mrs. EDWARD SPAULDING H. M. 186 40; united con. 19 00; Pearl-st. ch. and so. 107 11; m. c. 65 75; to cons. Miss JULIA M. SWAIN and Miss SUSAN H. SWAIN H. M.; J. G. Blunt, wh. and prev. dona. cons. CHARLES E. BLUNT as H. M. 50; John Blunt, 50; Olive-st. ch. and so. 157 16;	659 92		
New Boston, Pres. ch. s. for Sandwich Islands m.	3 30—1,162 78		
Merrimack co. Aux. So. G. Hutchins, Tr.			
Andover, Ch. and so. 3; Rev. R. K. S. 6 00			
Concord, W. par. cong. so. II; Rev. A. F. Tenney, 5; North mates, assos. for hon. ch. 1;	17 00		
Bennington, Cong. ch. and so.	120 00		
W. Andover, Rev. N. H.	9 00—145 00		
Rockingham co. Conf. of chs. F. Grant, Tr.			
Exeter, 1st and 2d chs. m. c.	8 50		
Greenland, La. 18 90; Mrs. L. P. Weeks, 10;	98 90		
Hampton, Cong. ch. and so.	20 00		
New Castle, Cong. s. a.	4 00		
Portsmouth, Juv. so. 35; Miss M. Rogers' n. s. class, 5;	30 00		
Rye, Cong. ch. and so.	15 00		
S. New Market, Aslindiv.	3 00—128 70		
		Ded. paid for printing, 7 50—35 50	
Essex co. North, Aux. So. J. Caldwell, Tr.			
Belleville, m. c.		21 00	
Ipswich, 1st par. m. c.		48 00	
Newburyport, United m. c.		43 00	
Rocky Hill, m. c.		6 00—118 00	
Essex co. South, Aux. So. C. M. Richardson, Tr.			
Gloucester Harbor, Evan. cong. ch.			
94 10; m. c. 36 57;		60 67	
Manchester, Cong. ch. and so. m. c.		8 41	
Marblehead, Cong. ch. and so. (wh. to cons. Miss HANNAH LEAVITT and Miss CLARISSA BRIDGEO H. M. 300); 997 50; family, 2 40; a friend, 9;		1,001 90—1,070 98	
Franklin co. Aux. So. L. Morriam, Tr.			
Ashfield, Cong. so. m. c.		9 45	
Bernardston, Ortho. cong. so.		29 50	
Buckland, Cong. so.		51 66	
Conway, do. m. c.		35 41	

Gill, Cong. ch. and sa.	21 76	Salisbury, Ex't's. (prev. rec'd., 4,000.)
Greenfield, 1st do. 30,50 ; 2d do. m.	51 50	4,091.70 ; Windsor, Anna Johnson, by Rev.
c. 21 ;	2 00	G. E. Entler, Ex't, 15 ;
N. Orange, Ortho. so.	2 00	6,106 70
Sheilburne, Gent. 100,65 ; la. 97,05 ;		11,237 00
m. c. 3,02 ; inf. s. 2,10 ; (of wh.		
to con. HENRY M. FISKE as H. M.		
100; Rev. T Packard, Jr. and Mrs.		
E. P. W. Packard, to cons. THE-		
OPHILUS PACKARD, 30, an H. M.		
100.)	204 45	
S. Deerfield, 1st cong. so. 44,61 ; m.		
c. 25 ;	69 61	
Sunderland, Cong. so.	5 00	
Warwick, Trin. so. 1 ; m. c. 2 ;	3 00—423 34	
Hampshire co. Aux. So. C. O. Chapin, Tr.		
Monson, Rev. Dr. Ely,	30 00	
Hampshire co. Aux. So. J. D. Whitney, Tr.		
Connington, 1st cong. so.	5 00	
Plainfield, Cong. so. 84,15 ; s. for		
miss. schs. 10 ; juv. miss. so. for		
sch. at Batticotta, 5,87 ;	100 00	
S. Amherst, Cong. ch. and so. m. c.	28 00—133 00	
Harmony Conf. of chs. W. C. Capron, Tr.		
Westboro', Evan. s. s.	13 40	
Middlesex North and vic. C. Lawrence, Tr.		
Lancaster, Cong. ch. and so.	29 65	
Middlesex South Conf. of chs.		
Concord, A friend,	10 00	
Holliston, Mr. Tucker's ch. and so.	75 00	
Lincoln, La. miss. new. cir. wh.		
cons. Rev. CHARLES HASTWELL		
an H. M.	75 00	
Marlboro', Cong. ch. and so. 75,84 ;		
m. c. 11,80 ;	87 64	
Sherburne, Evan. ch.	53 25	
Weston, Miss Maria Fiske, for Nes-		
tonian ed.	20 00—220 89	
Missionary Union of the Salem Asso. E. F.		
Watertown, Tr.		
Saugus, Ortho. cong. ch. m. e.	10 22	
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.		
Brockline, Mrs. L. Pierce, 10 ; N. R.		
H. for debt, 5 ; la. Japan so. 4 ;	19 00	
Dedham, A friend, for debt,	50 00	
Dover, Cong. ch.	4 00	
E. Medway, A friend,	6 00	
Roxbury, Eliot ch. and so. m. c.		
11,71 ; Mrs. A. G. Adams, 10 ; by		
Horace E. Scudder, 32,37 ;	54 08	
W. Roxbury, Spring-st. ch. and so.		
m. c. 3,32 ; a ches. in a. s. ;	3 32—136 40	
Palestine Miss. So. E. Alden, Tr.		
Braintree, Dr. Storer's ch. and so. m. c. 70 00		
E. Bridgewater, Trin. ch. m. o.	14 33	
N. Bridgewater, A fem.	1 00—25 33	
Taunton and vic. Aux. So.		
Attleboro', Rev. C. Kimball, 30 ; 1st		
cong. ch. 50,30 ; m. c. 8 ;	82 36	
Fall River, Central ch.	386 55—402 89	
Worcester co. North, Aux. So. B. Hawkes, Tr.		
Hubbardston, Calv. ch.	21 66	
	4,234 05	
A friend, to cons. Miss ANN B. WHITCOMB,		
of Templeton, as H. M. 100 ; unknown, 1 ;		
Andover, W. B. for debt, 25 ; North par.		
m. c. 97 ; S. ch. a. s. s. class, for ed. in		
Ceylon, 1 ; Bedford, a friend, 2 ; Cambridge,		
a friend, 10 ; Charlestown, 1st ch. and so.		
m. c. 54,91 ; Chelsea, Broadway ch. m. e.		
17,96 ; Wimminsham ch. and so. m. c.		
36,47 ; E. Cambridge, evan. cong. ch. m. e.		
8,31 ; Lawrence, Central cong. ch. 37,63 ;		
Lowell, C. Colton, 10 ; John-st. cong. ch.		
20 ; Malden, la. benev. so. for ed. in Gro-		
omish, 40 ; Newton, 1st cong. ch. and so. m.		
c. 23,20 ; Eliot ch. and so. m. c. 73,64 ;		
North Chelsea, Mr. Farnsworth's so. m. c.		
15 ; Mrs. R. M. T. F. ; Reading, W. par.		
Mrs. L. Buck, 20 ; Salem, Crombie-st. ch.		
m. c. 34,30 ; ask. in Feb. ; S. Reading,		
cong. so. a new year's off', 65 ; Waltham,		
Mrs. R. Jewett, 10 ; Winchester, cong. ch.		
and so. 220,41 ;	596 22	
	5,130 30	
Legacies.—Hardwick, Jason Mixer, by Wil-		
liam Mixer, Ex't, 2,000 ; Worcester, Re-		
becca Waklo, by Levi Lincoln and S.		

## CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Ridgefield, 1st cong. ch. young la. miss. so.	
for a child at Gaboon m.	15 00
Hartford co. Aux. So. A. W. Butler, Tr.	
Burlington, 31,55 ; m. c. 17,53 ;	50 00
E. Granby,	28 00
Farmington, Four chil.	4 00
Hartford, A friend, 565 ; Calvin Day,	
to cons. S. S. Ward an H. M. 100 ;	
9d ch. bal. 127,46 ;	792 46
Manchester, 1st so. m. c.	15 65
Plainsville, Cong. ch.	95 73—917 34
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, A friend, for debt, 100 ;	
South ch. two friends, 13 ;	113 00
New Britain, 1st ch. 66 ; m. c. 20 ;	86 00
Wethersfield, Dr. Tucker's ch. and	
so.	324 00
Worthington, Gent. and la.	125 22—539 19
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
New Boston,	28 00
Roxbury, Cong. ch.	50 00
Winchester Centre,	17 00
Wolcottville,	40 00—133 00
Middlesex Asso. S. Siliman, Tr.	
Chatham, PHILIP BEVIN, wh. and	
prev. done, cons. him an H. M.	75 00
Badimy, Gent. and la. 34,60 ; m. c.	
90 ; S. S. 40c ;	53 00—130 00
New Haven City Aux. So. A. H. Maltby, Ag.	
New Haven, 1st ch. and so. 133 ; Mrs.	
R. S. 2 ; 3d cong. ch. and so. 270 ; North ch.	
and so. (of wh. fr. W. Johnson, for debt,	
25,) 539,67 ; College-st. ch. and so.	
163,81 ; G. Hallcock, 100 ; Court-st. ch.	
7,65 ; Union m. c. 6,35 ;	1,213 45
New Haven Co. East, Aux. So. A. H. Maltby,	
Agent.	
Branford, T. Brockway, for debt,	25 00
Clinton, Benev. asso.	50 00
Madison, Young la. sewn. so.	25 00
North Branford, J. F. Linsley, 50 ;	
cong. ch. 31,18 ; m. c. 5,07 ; union	
so. ;	91 25
Northford, La.	90 75—312 00
Norwich and vic. and New London and vic.	
F. A. Perkins, Tr.	
Colchester, Gent. 51,64 ; la. 64,81 ;	
m. c. 3,21 ;	146 66
Jewett's City, Gent. 49,43 ; la. 9,63 ;	
m. c. 16,94 ; wh. and prev. done,	
cons. Mrs. PAMELA L. SHIFFMAN	
an H. M.	60 00
Lisbon, Hanover so.	41 81
N. Stonington,	133 62
Norwich, 2d so. gent. (of wh. fr.	
William Williams, to cons. Rev.	
WILLIAM W. EDDY of Syria, an	
H. M. 60 ; do. for debt, 1,000.)	1,248 50
	1,639 59
Dod. use. note.	8 00—1,637 59
Tolland co. Aux. So. J. R. Flynn, Tr.	
Gilead, Gent. 15,71 ; la. 27,79 ;	46 00
Hebron, Gent. 48,44 ; la. 37,18 ; m.	
c. 15,65 ; s. 2,4,19 ;	103 24
Marlboro,	35 73
Rockville, 1st cong. so. (of wh. to	
cons. Edwin W. McLEAN an H.	
M. 100 ; GEORGE TALCOTT, wh.	
cons. him an H. M. 100.)	
	224 50
Stafford, lat so. gent. and la. 20,53 ;	
m. c. 4,47 ;	25 00
Vernon, Gent. 144,45 ; la. 127,82 ;	373 27—705 88
Windham co. Aux. So. J. B. Gay, Tr.	
Brooklyn, Gent. 81,56 ; la. 46,62 ; m.	
c. 20,51 ;	149 00
Central Village, m. c. 26 ; gent. 23 ;	
la. 31 ; s. 2,7 ;	117 00
N. Woodstock, Village Corners,	
gent. and la.	143 00
Scotland, Cong. so. (of wh. fr. a	
friend, for debt, 10,) wh. and prev.	

done, cons. ALFRED PALMER, esq. H. M. 56 00		Eastman, 20; E. E. 10; Mrs. A. D. 10; C. J. 10; indiv. 40, 18, wh. cons. NEWTON JOHNSON an H. M. 101 18
Thompson, Gest. 55, 12; la. 82, 04; m. c. 17, 13; 155 22		Rushville, Cong. ch. 55 55
Windham, Gest. and la. 58 00—708 29		Starkey, Mrs. H. Ayres, 10 00 Youngstown, Pres. ch. 32 00
	6,226 72	
<i>Legacies.</i> — Hamden, Zadock Alling, by Chauncey Alling, Esq., 100 00		1,100 95
	6,326 72	3 60—1,007 95
		Greece co. Aux. So. J. Doane, Tr. Hunter, Pres. ch. m. e. 10 00
		Monroe co. and vic. E. Ely, Agent.
		Brighton, L. Payne, 30 00 Honeoye Falls, Pres. ch. 11 00 Ogden, do, 36 00 Perry Centre, 1st cong. ch. 35 69
		Rochester, 1st pres. ch. 261 75; Washington-st. ch. m. e. 57, 76; 319 51 Swedes, Pres. ch. 13 60 Wheatland, da. 99 39—374 32
		New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
		(Of wh. fr. Assess G. Phelps, 500; George Carpenter, 100; W. H. Bidwell, 100; S. B. Chittenden, 100; S. Knapp, for Armenian m. 50; a gent. 50; a mon. prayer meeting, 50; friend, for debt, 10; E. S. T. & L. E. J. for Choe serip. 50c.; indiv. for meeting house at Waimea, 26, 50; Pres. ch. University Place, 150; W. M. H. wh. cons. Rien- and W. Stevens, Tahara, Persia, an H. M. 100; Brooklyn, Armstrong juv. mis- so. for William J. Armstrong, Ceylon, 10; South pres. ch. m. e. 137 64; Harlem, pres. ch. s. a. for Nestorian m. 10; Williams- burg, 1st pres. ch. m. e. 68, 75; 1,746 71
		Oneida co. Aux. So. J. Dana, Tr.
		Alder Creek, A. H. 1 00 Boonville, Pres. ch. 39 00 Cassville, Cong. ch. 43 50 Paris Hill, da. for Armenian m. 25, 50; s. a. 13, 20; to cons. Rev. S. M. CAMPBELL an H. M. 49 00 Utica, 1st pres. ch. m. e. 9 60 Waterville, Pres. ch. and so 40; s. s. chil. 1; 41 00 Westmoreland, Cong. ch. wh. cons. Rev. F. A. SPENCER an H. M. 54 44
		220 63
		Ded. disc. 1 90—215 04
		St. Lawrence co. Aux. So. H. D. Smith, Tr. Brasher Falls, Pres. ch. 9, 20; av. of a penny a week sub. 17, 69; s. a. 15; E. S. Hubbard, 25; C. T. Hin- dler, 25; Rev. H. D. 5; G. W. 3; 99 39
		Columbia Village, Cong. ch. 30 00 East Stockholm, m. e. 8, 45; L. Hu- bard, for debt, 10; L. C. 5; 23 45
		Holcos, L. K. for debt, 1 60 Herkinton, Cong. ch. to cons. Rev. T. N. BENEDICT, of Massena, an H. M. 52, 25; D. Daggett, to cons. Rev. BRAINARD H. CUTLER, of Lawrenceville, an H. M. 50; for debt, 10; 112 25
		Lawrenceville, Cong. ch. 2; Mrs. A. H. 50c.; chil. fund, 52c.; 3 03 North Lawrence, Cong. ch. 1; chil. fund, 1,74; 2 74
		Parishville, Cong. ch. 20 00 Pierport, do, 4 50 Pottadam, Pres. ch. 27, 23; m. e. 8, 88; Mrs. J. H. E. 2; Rev. E. W. P. 2; O. D. 2; a friend, 2; 54 11—340 47
		Syracuse and vic. J. Hall, Agent. Camillus, Pres. ch. 14 00 Onondaga Valley, do. 15 10—20 00 Watertown and vic. Aux. So. A. Ely, Agent. Watertown, 1st ch. 370, 13; m. e. to cons. ALBERT F. BRANTON an H. M. 119, 05; 380 21
		6,600 71
		A tithe, for debt, 5; Albany, William H. Ross, for debt, 100; for Anna Ross, Cey- lon, 50; unknown, 5; Albion, 1st pres. ch. (of wh. to cons. Rev. ASAHER L. BACON, an H. M. 50,) 100; s. a. for sup. of a child in Ossining, 15; Amsterdam, pres. ch. 41;

## Donations.

Angelica, L. H. 10; Arkport, Mrs. L. T. 2; Athens, Mrs. D King, 35; Attica, pres. ch. 20; Aurora, 1st pres. ch. m. c. wh. and prov. dons. cons. LEWIS HIMACO an H. M. 25; Ballston, H. W. B. 4; Barry Centre, cong. ch. 10; Beckmantown, pres. ch. 12; Black Creek, J. L. 2; Camden, ISAAC T. MINER, wh. cons. him an H. M. 100; Franklin, 1st cong. ch. coll. and m. c. 45,35; Jav. miss. assoc. 1,75; Fort Covington, 1st pres. ch. to cons. H. BATES an H. M. 100; Hastings, W. H. S. 6; Haver- straw, 1st pres. ch. 25; Kingsboro', W. J. Hancock, to cons. JESSE HUMACK an H. M. M. 100; Rev. Dr. Vale, 10; Mrs. T. Yale, 10; H. S. 10; Miss C. P. 2; Miss H. L. 2; Miss A. S. 2; Lansingburg, 92 pres. ch. m. c. 27; Lisle, Philo Green, for debt, 20; Lockport, a little girl, 30; Madison, 12,35; Malden, Charles Isham, wh. cons. CHARLES H. ISHAM an H. M. 100; Man- hasset, T. P. ch. and so. wh. cons. HOWARD FLAMINGE an H. M. 100; Martinburgh, 12; Middleborough, four daughters of J. Moses, ed by her, chil. 2; New Lebanon, pres. ch. 5; Norwich, do. a friend, 10; Ogdensburg, E. H. L. 1; Preston, pres. ch. a bal. 1; Rensselaerville, pres. ch. 20; Ripley, pres. ch. m. c. 34,30; River Head, cong. a. 4; Sand Beach, R. D. ch. m. c. 9; Schenec- tady, Mrs. E. H. S. 5; Schoon Lake, Rev. L. B. 1; Southold, E. F. H. 1; Tribe Hill, pres. ch. 10; Troy, 1st pres. ch. 37,20; e. 41,84; Van Buren, E. W. 2; Walton, 2d do Jav. miss. assoc. 4; Warsaw, Mrs. F. 10;	1,585 91
Legacies.—Kingboro', Samuel Giles, by Jen- nison Giles, Ex't', 100; Jefferson, Rev. William Salisbury, by J. Read, 50; Utica, Mrs. Sarah S. Clarke, by C. A. Mann, Ex't', 100;	8,445 92
NEW JERSEY.	5,995 92
Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.	100 00
Bergen, R. D. ch. m. c. 60 00	
English Neighborhood, A. William- son, 8 00	
Middlebog, R. D. ch. 25 00	
Schraelenburg, do. for ed. of hea. chil. 5 55	105 45
Bolvidore, 1st pres. ch. m. c. wh. and prov. dons. cons. JOHN STUART an H. M. 67; J. M. Paul, to come RODERIGUE L. BYINGTON an H. M. 100; Bridgton, L. G. C. Elmer, 20; Newark, 1st pres. ch. 62; John Tay- ler, 150; 2d do 22,91; young people's miss. so. 88,34; Park ch. 100; Sparta, pres. ch. 3;	811 25
LEGACIES.—Morristown, Mrs. Charlotte E. Arden, by Rev. O. L. Kirland, J. W. V. Poirier and J. N. Tuttle, Ex't', (prov. rec'd. 8,660.)	916 70
PENNSYLVANIA.	2,955 41
Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.	100 00
Philadelphia, 3d R. D. ch.	
Birmingham, pres. s. c. so. for Sarah Hors, Ceylon, 40; Philadelphia, T. B. 10; M. L. 10; Bellflower, 75c.; 1st pres. ch. Ambrose White, 100; Thomas Fleming, 100; la. 150; indiv. 31; Clinton, pres. ch. C. Wurtz, 50; K. E. L. 10; a. wh. and prov. dons. cons. B. B. COMPTON an H. M. 50; 3d pres. ch. s. c. 17,75; indiv. 36; Indep.	1,166 71
Bryan, S. E. B. 4; Middlebury, A. L. C. for debt, 1; Ruggles, B. H. for do. 6,75; T. G. G. for do. 2; W. B. S. for do. 1; Russell- ville, W. C. 50c.; Warren, 1st pres. ch. wh. cons. WILLIAM S. WOODROW of War- ren, and Rev. WARREN TAYLOR of Far- mington, H. M. 174,62;	1,699 92
1,811 49	

pres. ch. Mrs. Chamberlain, 95; Sugar Grove, pres. s. s. for sch. in Allegany m. 7; Wells, pres. ch. 10; W. Philadelphia, Hamiltonville, 1st pres. ch. m. c. 6,35; indiv. 18,45;	671 85
	771 18

## DELAWARE.

Wilmington, Hanover-st. ch. m. c.	61 83
-----------------------------------	-------

## DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. assoc.	191 50
--	--------

## VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr. Petersburg, Rev. A. J. L.	10 00
Richmond, John H. Cocke, for debt, 50; Mrs. M. G. Braxton, for ed. hea. child at Gaboon, W. A. 30;	
S. M. P. 10; E. D. 3; Duval-st. pres. ch. 25,60;	106 60—115 60
Crab Bottom, Miss N. R. 5; French Creek, A. B. 2; A. G. 1; M. P. 1; Prince Edward C. H. J. Todd and fam. 10; Strasburg, young la. sew. so. 8;	27 00
	145 60

## NORTH CAROLINA.

Stuckland, W. M. 8.	5 00
---------------------	------

## SOUTH CAROLINA.

Charleston, Rev. J. B. Adger, 10; Columbia, M. M. C. 2;	12 00
--	-------

## GEORGIA.

Athens, Luther Clark, 40, ack. in Nov. Her. from Macon; Savannah, R. Hutcheson, 100 100;	100 60
--	--------

## OHIO.

Western For. Miss. So. G. L. Weed, Tr. Helps, s. a. 50c.; Cincinnati, union m. c. 12; College Hill, Sun. coll. m. c. 3; Eliz- abethtown, fem. miss. so. for Gaboon miss. 30; Oxford, 2d pres. ch. 60; Springfield, cong. ch. 32,60; m. c. 13,40; Walnut Hills, Mrs. C. B. 7;	145 50
Western Reserve Aux. Soc. by Rev. S. G. Clark. Ashtabula, 30,54; Mrs. H. E. Parsons, 15; Mrs. G. C. H. 10; Austintown, 8,36; Bain- bridge, 12,72; Bassett, 50c.; Bel- mopan, 4,11; Burton, 3,85; Chagrin Falls, 1,64; Claridon, 2,55; Conneaut, 40,24; J. A. L. 10; to come. Rev. E. F. DICKINSON an H. M.; Engleville, H. W. L. 2; Fowler, 3,85; Franklin, Miss S. S. B. 2; Geneva, 15,95; C. S. 10; Gustavus, 4ic.; R. W. 10; Hampden, 5,55; Hartfield, 7,74; L. H. 10; Hudson, Western Res. college, 13; Rev. H. N. D. 10; m. c. 2,75; two little girls, for India, 11c.; Huntington, 22,41; Independence, 2,15; Jefferson, Mrs. S. R. P. 6; Johnston, 31,69; Kingsville, 15,89; Kinman, 40,84; m. c. 19,01; e. f. 10; Mrs. Kinnan, wh. cons. J. REBECCA SWIFT an H. M. 100; H. L. 10; J. C. 10; Dr. A. and son, 10; Mecca, 1,90; Mesopotamia, 19,40; Mrs. L. B. S. 10; E. L. 10; New- bury, 6,54; Newton Falls, wh. and prov. dons. cons. Rev. W. R. STEVENS an H. M. 20,81; L. P. L. 10; E. L. 10; Northham- pton, 3; Orwell, 9,20; Palmyra, 22,95; R. Hitchcock, 30; two little girls, for In- dia, 2,57; Plain, 4,30; Rome, 15; Saybrook, 1,01; Twinsburg, Z. P. 5; Waterville, 5,71; Wayne, 3,30; ded. dist. 1;	672 06
	621 56

Bryan, S. E. B. 4; Middlebury, A. L. C. for debt, 1; Ruggles, B. H. for do. 6,75; T. G. G. for do. 2; W. B. S. for do. 1; Russell- ville, W. C. 50c.; Warren, 1st pres. ch. wh. cons. WILLIAM S. WOODROW of War- ren, and Rev. WARREN TAYLOR of Far- mington, H. M. 174,62;	1,699 92
---	----------

## INDIANA.

By G. L. Wood, Tr.  
Bethany, 11; ask. in Feb. for Bethel;  
Gilead, D. N. 3; Leavenworth, 10; New  
Albany, 2d pres. ch. 62; m. c. 22; Pleasant  
Ridge, 6,25; Vevay, 20,50;  
Greencastle, 1st pres. ch. a. s. 10; Mishawaka,  
pres. ch. 21; Shiloh, a. s. for Robert  
Schuler, Cuyahoga, 30; Vernon, A. G. D. and  
wife, 5;

## ILLINOIS.

By Rev. I. M. Wood.

Batavia, Cong. ch. 6,18; Chicago, 2d pres.  
ch. m. c. 10; a. s. for son, at Beloit, 20; a  
friend, 50c; Dover, cong. ch. 39; Dunage,  
juv. miss. asses. 7,50; Elgin, cong. ch. 7,18;  
m. c. 7,35; Gommeo, cong. ch. 27,20; Hadley,  
do. do. 9,25; Lawn Ridge, do. 5; Liberal,  
do. 2; Little Rock, Mrs. D. I.; Moline,  
cong. ch. 21,25; Rock Island, pres. ch. 4;  
Ross Grove, Rev. H. B. 1; St. Charles,  
cong. ch. 22; a. s. 7,45; disc. 8c;  
Augusta, Pres. ch. m. c. 10; Beardstown,  
cong. ch. m. c. for ed. of a child in Gaboune  
m. 5; Decker's Prairie, m. c. 2,25; Duquoin,  
Rev. J. W. 1,20; Friendsville, m. c. 5;  
Joliet, 15; Knoxville, cong. ch. m. c. 2;  
Locum, WILLIAM FISHER, for debt, which  
comes in his name H. M. 100; Mendon, a. s. for  
ed. of two chil. at Madura, 22,50; Payson,  
cong. ch. m. c. 3; a friend, 6; St. Charles,  
by J. H. Burlaud, 35;

204 85

56 00

200 85

197 75

206 25

406 00

## MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.

Arlion, 6,25; Almont, 9,40; Battle Creek,  
3; Birmingham, 43,12; Blissfield, pres. ch.  
16,70; Miss McF. for Ind. m. 10; chill. m.  
box, 1,30; Bruce, Do., T. 2; Cassopolis,  
6,60; Coldwater, pres. ch. 6,80; Cooper,  
3,75; Detroit, 1st pres. ch. 97,45; Scotch  
ch. juv. miss. so. 3; Mrs. T. Rowland, 20;  
Flint, cong. ch. m. c. 37; Kalamazoo, cong.  
ch. 9,34; pres. ch. 1,80; Lapeer, pres.  
and cong. ch. 15; Miss Clark's coh. 100;  
Lansdale, miss. so. 3; Livonia, Rev. R. A.  
5; Lodi pres. ch. 17; Marshall, A. G. H.  
4c; C. McF. So.; Monroe, M. and Mrs.  
Charles Noble, wh. cons. Rev. Hawaiian  
L. STANLEY, of Jessieville, No. 6,00;  
Charles Noble, wh. cons. Rev. Thomas  
Porter, an H. M. 50; Mt. Clemens, 20,45;  
Niles, 10,65; Ontario, 4,20; Rochester, cong.  
ch. 9; Romeo, 4,20; St. Clair, 21,45;  
cong. ch. 35; S. 15; wh. cons. Rev. H. H.  
Morgan, an H. M. 2; Sycamore, cong. ch. 5,50;  
Troy, pres. ch. 6,00; M. G. I. L. W. 37c;  
Webster, pres. ch. 20,50; White Lake,  
pres. ch. 6; Wing Lake, 11,68;

Adrian, Cong. ch. 30; Burton, cong. ch. 2;

two little girls, 20; Cassville, a family,

15; Detroit, 1st cong. ch. coll. and m.

c. 90; Hillsdale, pres. ch. 17; m. c. 5,91;

a. s. for ed. hex. chil. 50c; Jonesville, pres.

ch. m. c. 3; Palmyra, pres. ch. 3; White

Pigeon, A. Chapin, 50;

941 84

243 97

1,163 81

136 62

85 50

193 22

## WISCONSIN.

Beloit, Rev. W. S. H. 6; Raymond, cong. ch.  
6,66; Sheboygan, pres. ch. 3,63; cong. ch.  
3;

## IOWA.

By Rev. I. M. Wood.  
Cedar Rapids, Pres. ch. m. c. 6; Dubuque,  
cong. ch. 80; Iowa City, pres. ch. m. c.  
5,45; a. s. 1,85; Marion, cong. ch. 22,50;  
Muscatine, do. 25;

Bellville, Cong. ch. 5,50; Cedar, Rev. O.

French, 5; indiv. 3; L. F. for ed. hex. chil.

2; Dubuque, cong. ch. m. c. 27,50; Wyoming,  
Rev. A. D. L. 2,50;

100 100

## MISSOURI.

Deep Water, Rev. A. Jones, 10 00

## LOUISIANA.

New Orleans, Pres. ch. Lafayette square, 342 40

## TEXAS.

Indianola, E. B. Babbitt, U. S. A. 36 00

## KENTUCKY.

Paint Lick, Rev. R. A. Johnstone, 10; W. L.  
Green, 10; J. Weir, 10; Paris, pres. ch. m.  
c. 3,25; 31 25

## TENNESSEE.

By Rev. W. Mack.  
Fayetteville, 25,50; Spring Creek, 5; disc.  
45c;

Bloomville, S. Rhem, 25; Frances Rhem,  
dec'd; 3; J. N. R. 5; N. R. 2; Cleveland,  
J. H. 5; Mrs. A. G. 2,50; W. E. C. 2,50;  
Farmington, Rev. T. J. Hall, 1; Green-  
ville, pres. ch. and cong. 25; Knoxville,  
a thank off. 5; Maryville, J. I. C. 5;

81 00

111 35

## IN FOREIGN LANDS, &amp;c.

Constantinople, Mrs. S. C. H. 3 75

Dwight, Chor. na. m. c. 3,50; G. Whitefield, 5;

Park Hill, m. c. 20,25;

Fernando Po, The Governor, 25 60

Little Valley, N. Y. m. c.

Old Town, N. Y. m. c. 27; a. s. 8,29;

Red Wing, Dakota m. c. 6;

Smyrna, Asia Minor, Miss Watson, 10 00

St. Thomas, W. I., R. D. ch. 91 00

Tuscarora, N. Y. m. c. 6 78

213 42

Donations received in January, 30,517 40

Legacies, 7,025 41

\$38,142 81

**BY TOTAL from August 1st to  
January 31st, (ed. wh. for debt,  
\$12,693 05.) \$141,543 05**

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

Amount received in January, \$562 78

## DONATIONS IN CLOTHING, &amp;c.

Cooperstown, N. Y. Two boxes, rec'd at Alle-  
ghany.

Bloomsfield, N. J. Two boxes, fr. miss. so. of  
fam. son. for Armenian sch. at Constanti-  
nople.

Durby, Vt. A box fr. fam. miss so. 175 00

E. Stockholm, N. Y. A bundle from juv. so. for

Rev. A. Wright, Cattaraugus, 36 93

Grimm Mills, N. Y. A box, rec'd at Alleghany,  
New Bedford, Ms. A quilt, fr. friend for Mr.  
Worcester, Park Hill.

New Haven, Ct. Two boxes Mosheim's Historical  
Com. fr. Rev. Dr. Menlock, for Nestorian m.;

Syrian New Testament, fr. do. for Rev. Dr.  
Smith, Syria.

Norwich, Ct. Forty reams letter paper, fr. R. &  
A. H. Hubbard, 109 05

Parishville, N. Y. A box, rec'd at Alleghany, 5 00

Portland, Ms. A box, for Mr. Hitchcock,  
Cher. m.

Poughkeepsie, N. Y. A box, fr. Isaac Smith,  
for Mr. Kinney, Sandw. Isls.

Stafford, N. Y. A barrel, rec'd at Alleghany.

The following articles are respectfully solicited from  
Manufacturers and others.

Pilating paper, writing paper, stationery, slate,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, full'd-cloth, flannel, domestic  
cotton, etc.